

સમણસ્સ ઝરહ્હઓ ભગવઓ મહાવીરસ્સ
 પચસયાહિઝ દુસહસ્સપરિનિબ્વાણમહોચ્છવવરિસે
 एसो सव्वण्णूसमयगओ नाण विन्नाण-दसणस्स महण्णवो
 अणुव्वनाणकोसो
 जगओ सव्वકालियासेस विवृहजण हत्थुप्पले
 समप्पिओ महया सद्घाए भत्तिए य

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On the sacred occasion of the 2500th anniversary
 of the Liberation of Śramana Bhagavān Mahāvīra,
 this great Encyclopaedia
 of Jaina Philosophy and Jaina Science
 is being dedicated to
 Men of Letters and Men of Sciences
 in all Lands and for all Times
 with deep respect and devotion.

PUBLISHER'S NOTE

The fifth Jaina *Āgama*, popularly called the *Bhagavatī Sūtra*, is an encyclopaedic work produced by the traditional Jaina scholarship which, because of its colossalness, is also called *Vīḍhapannatti*. Other titles by which the work is known are *Bhagavatī-Viyahapannatti*, *Vivahapannatti*, or simply *Panṇatti*. The title *Bhagavatī*, which perhaps arose later, is originally an adjective meaning 'holy', which is an honorific title to signify its importance. In the main, the text contains questions and answers, Mahāvīra replying to the questions of his chief disciple Indrabhūti, but it also contains material in the form of dialogue legend (*utthāsa saṁvāda*). The *Sūtra* gives a very good account of the life and work of Mahāvīra, whose dissertations on *saṁsāra* and *karma*, on *niyati-idda*, and many others, are worth noticing. The Fifteenth Book of the *Sūtra* contains legendary or semi-historical material relating to Mahāvīra's life and his relation with some of his predecessors and contemporaries. The text makes frequent references and cross references to the *Pannavanā*, the *Jivābhigama*, the *Uvavayīya*, the *Rāyāpasenajja*, the *Nandi* and the *Āyāradasā Sūtras*.

The *Sūtra* in its present form has come down to us from *Vīra Samvat* 980 (approximately A. D. 553) according to the followers of Skandila, and from *Vīra Samvat* 893 (A. D. 466) according to the followers of Nāgārjuna when the fourth and the last Jaina Council met at Valabhi in Saurashtra under the Chairmanship of Devardhigaṇi Kṣamāśramana. At this Council, not only this *Sūtra*, but all the Canonical texts that have come down to us in later period took shape. Abhayadeva Suri wrote a *Vṛtti* on the *Bhagavatī Sūtra* in A. D. 1071. In his *Jina ratna koṣa*, H. D. Velankar mentions about 10 more commentaries on this *Sūtra*.

Because of its enormity and complexity, even in the monastic order, the reading of the *Bhagavatī Sūtra* is usually permitted to those who are well advanced in age and learning. In recent

years, efforts have been made to bring it within easy reach of a wider section of readers, and versions in Hindi, some exhaustive and others in summary form, have made their appearance. Besides, some studies based on portions of this *Sūtra* have appeared in English language. This is a very timely move in the right direction. It indicates that an ever-increasing number of scholars are getting interested and involved in working on this *Sūtra*. But so far, the complete text of the *Bhagavatī Sūtra* has not been printed through the medium of English.

So when it came to our knowledge that Professor K. C. Lalwani who has already done some translation work on the Jaina Canons is working on the *Bhagavatī Sūtra*, we considered it worth our while to undertake its publication from our Research Centre. As both the parties readily agreed, the work of its production and publication in book form has been taken up by us to fit in with the very auspicious occasion of the 2500th *nirvāna* anniversary of Bhagavān Mahāvīra late next year. In view of the enormity of the work, however, we have decided to put up the first volume comprising the first two *Śatakas* of the original a little ahead of the anniversary date, but on no less an auspicious day than that of Mahāvīra Jayanti of the year 1973. Meanwhile the work of translation of the remaining *Śatakas* of the *Sūtra* and seeing it through the Press will continue apace.

TRANSLATOR'S FOREWORD

Tirthankara's words can be understood by one who is himself a master of supreme knowledge. As the *Bhagavati Sutra* contains words that have been attributed to Śramaṇa Bhagavan Mahāvira, the 24th and last Tirthankara of the Jainas, and preserved (recorded much later) by a line of spiritual teachers and monks starting with the great Sudharma who is accredited with its authorship, the implication of these words has not only been difficult to understand, but still more so to recommunicate through the medium of an alien tongue by one who claims no expertise for the job, and who, even otherwise, is no more than an ordinary human being. And yet the task has been necessary, since, of late, some studies based on portions of this *Sutra* have started appearing, but, in view of their restricted scope, they focus attention to only a fraction of this great work, and may be misleading or misunderstood unless the whole work which, apart from depicting the life of Mahāvira and his relationship with some of his predecessors and contemporaries, contains a lot in the form of *Sadhana*, *Caritra*, *Siddhanta*, *Arya tirthika Vijñāna*, *Itihāsa*, *Darśana*, *Ganita*, *Kutuhala*, *Deva*, *Naraka*, *Arya jna*, etc., etc., is presented through a convenient medium. This is the principal justification for this effort. The task has been undertaken in all humility in the fervent hope that, despite its many limitations and shortcomings which are perhaps inevitable in a single-handed work of this magnitude, this English version may open a new window on an encyclopaedia of the very best in Jaina scholarship, whose name has been known to many, though not many have really been attracted to it on account of an insurmountable linguistic barrier.

The *Bhagavati Sutra* has been a colossal work, bigger in size than all the remaining Jaina *Āgamas* taken together. Scholars have expressed diverse opinions about it. According to B. C. Law, the *Bhagavati Sutra* is a "Jaina canonical mosaic of various texts". Winternitz has described it as "a motley mixture of ancient doctrines and traditions with numerous later additions". W. Schubring has compartmentalised the whole

Sūtra into several groups of 'uniform content'. These may be very important scholastic issues and are matters of opinion. For the purpose of present translation, however, the *Sūtra* has been taken in its entirety, and the translator has, at no stage, allowed himself to be swayed or swerved by scholastic opinions. The main job being to present the text through English medium, his supreme concern has been to accomplish this task, not even disturbing the form in which the *Sūtra* exists in the original Ardha-Māgadhi so far as possible, so that the reader may enjoy the spirit of the original through this English version. The reader is advised to wend through the text in this spirit and judge to what extent the work has been effective.

The *Bhagavati Sūtra* contains 41 *Śatakas*, each comprising of 10 *Uddeśakas*, which for the present work have been called Books and Chapters respectively. The text, according to Law, follows "the *uddesa* and *niddesa* methods, the first implying the presentation of thesis and the second their elucidation." A *Śataka* starts with a couplet which gives in a precise form the contents of the 10 Chapters following, takes note of the time, place and occasion of the dialogue/discourse, mentions personalities taking part in it, and points to their inner cohesion, so that, it would appear, a single thread runs not only through the *Uddeśakas* making a *Śataka*, but also through the *Śatakas* themselves. Śramaṇa Bhagavān Mahāvira apart, the most dominant personality in the *Sūtra* is Indrabhūti Gautama, the first Ganadhara of the Śramaṇa Bhagavān, a profound scholar and master of four types of knowledge. Indrabhūti asks questions in all humility and curiosity, while the Śramaṇa Bhagavān provides answers with extreme patience, affectionately addressing his dear disciple on each occasion as 'Goyama'. At times, other personalities have been brought in, for instance, Ārya Roha, Kālāsavesiyaputra who was a follower of Pārśva, the lay-followers at Tungikā, the celebrated Skandaka, in the present volume, and these have provided the much needed relief to the reader.

The standpoint of Jainism as presented in the *Bhagavati Sūtra* is in no way different from that presented in other *Āgamas*. The fundamental principle of Jainism is *ahimsā*, and to get into its true spirit, one must have a complete understanding of the

karma theory which has been discussed at length in it. Among the traditional scholars, the Jainas are credited with having taken a hylozoistic view of nature which means that there is nothing formed in the world of matter, that nothing exists in space and time, which is not some form of a living organism. And it takes us further to believe, as has been done by Darwin for contemporary science, that all these organisms are in a process of development or evolution in their physical structures, modes of generation, intake of food and drink, deportments, behaviour, action, thought, ideas, knowledge, intelligence and the like. The Jaina belief in the multiplicity of souls, each one of which is endowed with a consciousness and is the master of his own actions, pious as well as impious, *karma* acquiring as well as *karma* exhausting, is unique in the sense that the soul has been accredited with, and recognised as, an active principle, and is not merely passive, as is presumed in some other Indian systems. Another unique thing about the Jaina belief is that in it even though soul and matter transform and undergo change due to change in circumstances, both have an eternality because of which any idea of original creation or destruction is rendered completely nugatory. The Jaina system necessitates a careful consideration of the cosmical, biological, embryological, physical, mental and moral positions of the soul in all parts of the Sphere. This has been done in the *Bhagavati Sūtra* in an exhaustive manner.

The translation of the work has been a surprisingly pleasant experience for the translator. Three things that have, in particular, impressed him are its methodology, its terminology, and its illustrations. Its methodology is scientific in so far as the term would convey anything in ancient times. Illustrations of most difficult concepts have been taken from most commonplace things. For instance, the cohesion of soul and matter is illustrated by the example of a leaky boat which is submerged at the bottom of water. When laboratory tests were unknown, such commonplace examples made even the most difficult concepts easy for understanding. The *Bhagavati Sūtra* is rich in terminology, a good part of which may be useful in the production of scientific treatises in the Indian languages.

The *Bhagavatī Sūtra* has a philosophical content of a high degree but it has also many anticipations of modern science. To note one or two, there is a complete anticipation of the atomic theory in the *Sūtra*, as there is an exhaustive analysis of matter. There are many other things relevant to Mathematics, Physics, Cosmology, Biology, Astronomy, etc. But this rich treasure we left behind in the past and managed to forget all about it. For centuries, therefore, we did not know that we had had such a rich heritage. But thanks to the pioneering work of the western Orientalists and Indologists, Indology as a branch of knowledge has already carved a place for itself, and during the past half a century, even Jainology is striving hard to take shape. It is heartening that Jainology now attracts scholars all over the world, and important works on Jaina canonical texts are coming up very fast. But what has not happened is that we have not yet been able to pick up the thread from where we dropped it in the past and to give it a really 'big push'. Within a short time, the world at large, and this country in particular, is going to celebrate the 2500th anniversary of the *nirvāṇa* of Śramaṇa Bhagavān Mahāvīra, and that would indeed be a great occasion for us to pick up the thread from where we dropped it and go further ahead. The *Bhagavatī Sūtra* of the Jainas is not the only text of the kind that deals with science and philosophy. There are many others, mostly interlinked in kinship, the *Panna-vanā*, the *Jivābhigama*, the *Uṣavā*, etc., which are deserving of our attention in matter of their re-presentation through a convenient medium. The present translation of the *Bhagavatī Sūtra* has been put up in the genuine expectation that in the next decade or so, Jaina scholarship will concentrate on translating all the important scientific works of the Jainas into English so that we, as well as scholars outside, may know where we really stand. Once we are able to take stock of our position, it may perhaps be easy for us to break our age-old stagnation.

CONTENTS

Publisher's Note	vii
Translator's Foreword	ix

BOOK ONE

Introductory Couplet	1-2
----------------------	-----

CHAPTER ONE	3-31
-------------	------

Nine questions on *karma* bondage 5 ; sound, import, suggestions 5 , infernal beings - their life-span, respirations and intake 6 ; more on intake 7, variety of intake 8 , timing of intake 10 ; *karma* bondage 11 , Asurakumaras 12 , Nāgakumāras 15 , earth bodies 16 , two-organ beings 18 , three- and four organ beings 20 , non human beings with five organs and human beings 21 ; celestial beings 22 ; harm to self, to others, to both, to none 23 ; knowledge 25 , non-restrained homeless 26 ; restrained homeless 27 , course of life of the non restrained 28

CHAPTER TWO	32-50
-------------	-------

Self-created misery 32 , more on infernal beings 34 , *karma* bondage, etc , of infernal beings 35 , standard of pain of infernal beings 36 ; intake by Asurakumāras 38 ; earth-bodies 39 ; two-organ and more organ beings 40 ; man's activities 41 , celestial beings 43 ; tinges 43 ; duration in life-cycles 45 ; activities that end all activities 47 ; celestial positions 47 ; life-span of living beings without mind 49

CHAPTER THREE	51-62
---------------	-------

Delusion of faith 51 ; suffering from delusion of faith 53 ; state of being and state of non-being 54 , bondage of faith deluding *karma* 56 , faith-delusion of infernals and monks 60

CHAPTER FOUR 63-70

Karma divisions 63 ; endeavour to move up 63 ; movement down 64 ; liberation at the exhaustion of *karma* 66 ; eternality of matter 67 ; liberation of the monk 68

CHAPTER FIVE 71-86

Cells in the hells 71 ; cells of Asurakumāras 72 ; cells of the earth-bodies 73 , life 74 ; physical dimensions 77 ; body of the infernal beings 78 , tinge, outlook of the infernal beings 80 ; life of Asurakumāras 83 ; life of the earth-bodies 84 ; life of the two-organ and other beings 85 ; life of the five-organ non-humans 85 ; life of the human beings 85 ; life of the celestial beings 86

CHAPTER SIX 87-100

Distance at sun-rise and sun-set 87 ; space limit and sundry items 89 ; activities 90 ; dialogue with Ārya Roha 93 ; the base of space 97 ; relation between soul and matter 98 ; minute water-bodies 99

CHAPTER SEVEN 101-112

More on infernal beings 101 ; angular movement 103 ; state of pregnancy 105 ; limbs of the embryo 108 ; migration of the embryo to infernal and other existences 109 ; life in the mother's womb 112

CHAPTER EIGHT 113-123

Life-span of the fool, the prudent, etc. 113 ; activities 116 ; cause of victory and defeat 120 ; energy 121

CHAPTER NINE 124-138

Weight of the living beings 124 ; wholesome for the monk 128 ; a clarification on life-span 129 ;

Kālāsavesīyaputra's questions to the elderly monks 130 ; non-renunciation 135 ; outcome of violating prohibitions 136 ; outcome of taking permitted things 137 ; change and non-change 137

CHAPTER TEN 139-144

Division of molecules 139 ; activities due to movement and to passions 143 ; interval before fresh arrivals 144.

BOOK TWO

CHAPTER ONE : Respirations 145 ; monks 149 ; dialogue with Skandaka 151 145-179

CHAPTER TWO : *Samudghāta* 180

CHAPTER THREE : Worlds 181

CHAPTER FOUR . Organs of senses 182

CHAPTER FIVE : Procreation 183 ; pregnancy 185 , progeny 186 ; with the śrāvakas from Tungikā 187 ; hot-spring at Rājagṛha 203 183-203

CHAPTER SIX : Language 204

CHAPTER SEVEN : Celestial beings 205

CHAPTER EIGHT : Camara-Cañcā—capital of Camarendra 206-208

CHAPTER NINE : Sphere of time 209

CHAPTER TEN : *Astikāyas* 210 ; soul 214 ; sky 215 , *dharmastikāya* 216 210-219

NOTES 221-285

WORD INDEX 287-324

SUBJECT INDEX 325-334

SŪTRA INDEX 335

नमोत्युगं समणस्स भगवओ महावीरस्स

गणधर-श्रीसुधम्मस्वामी-प्रणीतम्

श्रीभगवती-सूत्रम्

पठमो सतको

BOOK ONE

[obeisances¹]

णमो अरहताण । णमो सिद्धाण
णमो आयरियाण । णमो उवज्झायाण
णमो लोए सन्वसाहुण
णमो बभीए लिदीए । णमो सुयस्स

Obeisance to the Victors.
Obeisance to the Liberated Souls.
Obeisance to the Preceptors.
Obeisance to the Teachers.
Obeisance to the Monks in all Spheres
Obeisance to the Brāhmī Script².
Obeisance to the Scriptures³.

रायगिह् चलण दुक्खे कखपओसे य पगइ पुढवीओ ।
जावते णेरइए वाले गुइए य चलणाओ ॥

Rājagṛha, Movement (of *karma*), Suffering,
Karma deluding faith, Nature, Worlds, Distance,
Infernal beings, Fools, Weight, Movement again
(These are, in brief, the contents of what follows)

पहलो उद्देशो

CHAPTER ONE

तेण कालेण तेण समएण रायगिहे णाम णरे होया । वग्गओ । तस्स ण रायगिहस्स णयरस्म वहिया उत्तरपुरत्थिमे दिसीमाए गुगमिहए णाम चेइए होत्या । सेणिए राया चित्थणा देवी ।

In that descension phase of the time-cycle, at that time, there was a city named Rājagṛha Description⁴ Outside the border of that city, in the north-east direction, there was a *caitya* named Guṇaśilaka The ruling monarch was Śrenika and his principal consort was Celanā

तेण कालेण तेण समएण सनगे भगव महावीरे आइयेरे ति ययेरे सहस्रबुद्धे पुरिसुत्तमे पुरिमसीहे पुरिमवरपुट्टरोए पुरिमवरगवहन्थी लोगतुत्तमे लोंगगाहे लोगहिए लोमपईवे लोमपज्जोयगरे अमयदए चक्खुदए मग्गदए सरणदए बोहिदए धम्मदए धम्मदेनए धम्मणायगे धम्ममारुद्धी धम्मवरवाउरतवक्कवट्ठी अप्पडिहयवरणाणदसणघरे विवट्ठउम जिणे जाणए बुद्धे बीहए मुत्ते मीयए मब्बण्णु मब्बदरिमी सिक्खयउन्नइअमणतमक्खयमत्तावाहमप्पुणरा-वित्थिय मिट्ठिगइनामधेय ठाण मराविउकामे जाव .समोमरण । परिमा-णिगया । धम्मो कहिओ । परिमा पडियया ।

In that phase of the time-cycle, at that time, the leading most among the *śramanas*⁵, Lord Mahāvira, arrived there. He was the fountain-head of religion, the organiser of the orders, self-enlightened, the best among men, the lion among men, the choicest lotus among men, the best elephant among men, the best in the world, the master of the world, the benefactor of the world, the beacon-light of the world, the glitter of the world, the eraser of fears, the opener of vision, the giver of path, of shelter, of enlightenment and of righteousness, the propounder, the leader and the chariot-driver of religion, the emperor ruling over four directions in matters spiritual,

the holder of unobstructed and best knowledge and faith, free from error, victor, omniscient, enlightened, the teacher of the doctrines, the liberated, the liberator, all knowing, all seeing, intent on attaining the sphere of the liberated souls⁶, which is eternal, fixed, disease free, endless, non-exhausting, devoid of obstruction, and wherefrom there's no gliding back and forth till⁷ the assembly of the great congregation People went out (to attend) The Lord delivered his sermon The assembly dispersed

तण कालेण तेण समएण समणस्स भगवओ महावीरस्स जेट्ठे अतेवासी इदभूई णाम अणगारे गोयमसगुत्ते ण सत्तुस्सेहे समचउरसमठाणसठिए वज्जरिमहणारायसघयणे कणयपुलयनिहसपम्हगोरे उग्गतवे दित्ततवे तत्ततवे महातवे ओराले घोरे घोरगुणे घोरतवस्सी घोरवभचेरवासी उच्छेडसरीरे मलित्तविउल्लतेयलेस्से चोद्दसपुव्वी चउणाणोवगए सब्बक्खरसण्णिवाई समणस्स भगवओ महावीरस्स अवूरसामते उड्डजाणू अहोसिरे ज्ञाणकोटोवगए सजमेण नवमा अप्पाण भावेमाणे विहरइ ।

In that period, at that time, Śramana Bhagavān Mahāvira had a senior-most disciple in a monk named Indra-bhūti who had been born in the celebrated Gautama line His body was seven cubits in length and well balanced in structure⁸ with joints set and rivetted in a particular form⁹ The hue of his skin was golden, like a line of pure gold on a piece of black stone, or the pollens of the lotus Monk was he vigorous in penance, radiant in penance, glowing with penance great in penance¹⁰, liberated was he, firm, meritorious, rooted in deep austerities, rigorously celibate, with body dedicated to a noble cause, with powerful and far-reaching fiery forces well controlled, the master of the fourteen Pūras¹¹, with four types of knowledge fully acquired¹², well versed in all letters Seated was he at that time neither very near nor very far¹³ from Mahāvira with his knees erect and head bent, in a posture of meditation, profoundly in spiring his soul by restraint and penance

नएण मे भगव गोयमे जायमइडे जायमसए जायकोहस्ते उप्पणसइडे उप्पणसमए उप्पणकोहस्ते सजायमइड सजायसमए सजायकोहस्ते

समुष्णमइहे समुष्णससए समुष्णकोकहल्ले उट्ठाए उट्ठेइ उट्ठाए
उट्ठिता जेणेव समणे भगव महावीरे तेणेव उवागच्छइ उवागच्छिता
समण भगव महावीर तिवलुत्ती आयाहिणपयाहिण करेइ वदइ णमसइ
वदित्ता णमसित्ता णच्चासण्णे णाइदूरे सुसूवमाणे णमनमाणे अभिमुहे
विणएण पजन्निउडे पज्जुवासमाणे एव वयासी ।

Such Gautama with his reverence doubt and curiosity/
enquiry enkindled¹⁴, stood up at the place where he was
seated, advanced towards Mahāvira, encircled him thrice
from the right-hand side and bowed his head¹⁵, resumed his seat
neither very near nor very far With a submissive mood
to listen the master's words, paying obeisance, facing the
master, with due humility¹⁶ and with folded palms, adoring the
master, he made the following submission :

[nine questions on karma bondage¹⁷]

प्रश्न १—सेणूण भते । चलमाणे चलिए उदीरिज्जमाणे उदीरिए वेइज्जमाणे
वेइए पहिज्जमाणे पहीणे छिज्जमाणे छिग्गे भिज्जमाणे भिग्गे इज्जमाणे
इइहे भिज्जमाणे मडे णिज्जरिज्जमाणे णिज्जिण्णे ?

उत्तर १—हता गोयमा । चलमाणे चलिए जाव णिज्जरिज्जमाणे णिज्जिण्णे ।

Q 1. Thus verily, *Bhante*¹⁸ ! is it proper to call moving as
moved, fructifying as fructified, feeling as felt, separating as
separated, cutting as cut, piercing as pierced, burning as burnt,
dying as dead, and exhausting as exhausted¹⁹ ?

A 1. Yes, Gautama, it is so , moving is moved and so
on till exhausting is exhausted²⁰.

[on import, sound and suggestions]

प्रश्न २—एए ण भते ! णव पया कि एगट्ठा णाणाघोसा णाणावजणा
उदाहु णाणट्ठा णाणाघोसा णाणावजणा ?

उत्तर २—गोयमा ! चलमाणे चलिए उदीरिज्जमाणे उदीरिए वेइज्जमाणे वेइए
पहिज्जमाणे पहीणे एए ण चत्तारि पया एगट्ठा णाणाघोसा णाणावजणा

उप्पण्णपक्खस्स । छिज्जमाणे छिण्णे भिज्जमाणे भिण्णे दड्ढमाणे दड्ढे
मिज्जमाणे मडे निज्जरिज्जमाणे निज्जिण्णे एए ण पच पया णाणट्ठा
णाणावजणा विगयपक्खस्स ।

Q 2 *Bhante ! Do these nine terms have the same import with different sounds, and different suggestions ? Or, have they different imports different sounds, different suggestions ?*

A 2 *Gautama ! Moving as moved, fructifying as fructified, feeling as felt and separating as separated—these four pairs are, because of their being in a state of formation, (being moved up from a dormant state), of the same import, though of different sounds and different suggestions Cutting as cut, piercing as pierced, burning as burnt, dying as dead and exhausting as exhausted,—these five are, by virtue of their being in a state of exit, of different imports different sounds and different suggestions²¹*

[*on the infernal beings—their life-span, respiration and intake*]

प्रश्न ३—णेरइयाण भते ! केवइयवाल् ठिई पण्णत्ता ?

उत्तर ३—भोयमा ! जहण्णेण दसवाससहस्साइ उक्कोसेण तेत्तीस सागरोवमाइ
ठिई पण्णत्ता ।

प्रश्न ४—णेरइया ण भते ! वेवइवाल्स्स आणमति वा पाणमति वा ऊससति
वा पीससति वा ?

उत्तर ४—जहा ऊसासपए ।

प्रश्न ५—णेरइया ण भते ! आहारट्ठी ?

उत्तर ५—जहा पणवणाए पठमए आहारुदमए तहा भाणियव्व ।

गाहा

ठिई उरगामाऽऽहारे वि वाऽऽहारेति गयवओ वा वि ।

बइभाग सव्वाणि व पीस व भुज्जो परिणमति ॥

Q 3 *Bhante* ! How long is stated to be the life-span of infernal beings²² ?

A 3 Gautama ! The minimum life-span of infernal beings is stated to be 10 000 years and the maximum 33 *sagaropamas*²³ ?

Q 4 *Bhante* ! What is the duration of the breathing activity, inhaling and exhaling breathing in and breathing out²⁴, of the infernal beings ?

A 4 Gautama ! The (answer is the) same as contained in the (seventh) chapter on 'Respiration in the *Pannavana Sūtra*²⁵

Q 5 *Bhante* ! Are the infernal beings desirous of intake ?

A 5 It may be mentioned to be the same as stated in the (twenty eighth) chapter on 'Intake in the *Pannavana Sūtra*²⁶

Couplet Deserving of notice are
Life-span, respiration, intake
What comprises the intake,
If it is taken by all soul spaces
Portions or whole taken by them,
And the manner they transform
Matter so taken in²⁷

[*more on intake*]

प्रश्न ६-जेरइयाण भते ! पुत्राहारिया पोम्मला परिणया ? आहारिया आहारिज्जमाणा पोम्मला परिणया ? अणाहारिया आहारिज्जस्समाणा पोम्मला परिणया ? अणाहारिया अणाहारिज्जस्समाणा पोम्मला परिणया ?

उत्तर ६-गायमा ! जेरइयाण पुत्राहारिया पोम्मला परिणया । आहारिया आहारिज्जमाणा पोम्मला परिणया परिणमिस्सति य । अणाहारिया आहारिज्जस्समाणा पोम्मला पो परिणया परिणमिस्सति । अणाहारिया अणाहारिज्जस्समाणा पोम्मला पो परिणया पो परिणमिस्सति ।

प्रश्न ७—णेरइयाण भते ! पुब्बाहारिया पोगला चिया पुच्छा ?

उत्तर ७—जहा परिणया तहा चिया वि एव उवचिया वि उदीरिया वेइया णिज्जिण्णा ।

गाहा

परिणया चिया य उवचिया उदीरिया वेइया य णिज्जिण्णा ।

एक्केकम्मि पदम्मि चउव्विहा पोगला होति ।।

Q 6 *Bhante* ! For the infernal beings, did matter taken in the past transform ? Does matter taken now transform ? Does matter not taken in the past but likely to be taken hereafter transform ? Does matter not taken in the past, nor likely to be taken hereafter transform²⁸ ?

A 6 *Gautama* ! For the infernal beings, matter taken in the past has transformed, matter that's being taken now transforms, matter not taken in the past, but likely to be taken hereafter has not yet transformed, matter that was not taken in the past nor is likely to be taken hereafter did not and does not transform

Q 7 *Bhante* ! Do the infernal beings assimilate matter already taken ?

A 7 As stated of transformation so of assimilation, absorption, fructification, suffering and exhaustion²⁹

Couplet Transformation, assimilation, absorption,
Fructification, suffering exhaustion—
Each item contains
Four questions and answers four

[on the variety of intake]

प्रश्न ८—णेरइयाण भते ! वइविहा पोगला भिज्जति ?

उत्तर ८—गोयमा ! वम्मदव्ववग्गणमहिक्खिच्च दुविहा पोगला भिज्जति तजहा अणू चेव वायरा चेव ।

प्रश्न ९—णेरइयाण भते ! कइविहा पोग्गला चिज्जति ?

उत्तर ९—गोयमा ! आहारदब्बवग्गणमहिक्किच्च दुविहा पोग्गला चिज्जति तजहा अणु चेव वायरा चेव । एव उवचिज्जति ।

प्रश्न १०—णेरइयाण भते ! कइविहा पोग्गला उदीरेंति ?

उत्तर १०—गोयमा ! कम्मदब्बवग्गणमहिक्किच्च दुविहेपोग्गले उदीरेंति तजहा अणु चेव वायरा चेव । सेय्मा वि एव चेव भाणियव्वा वदेति णिज्जरेंति । उव्वटटिमु उव्वट्टति उव्वटटिस्सति । सकामिमु सकामेति सका मिस्सति । णिहत्तिमु णिहत्तेति णिहत्तिस्सति । णिकायिमु णिकायिति णिकायिस्सति । मच्चेमु वि कम्मदब्बवग्गणमहिक्किच्च ।

गाहा

भेदिय चिया उवचिया उदीरिया वेइया य णिज्जिण्णा ।

उव्वट्टण सकामण णिहत्तण णिकायणे तिविहकालो ॥

Q 8 *Bhante* ! How many types of matter do the infernal beings separate ?

A 8 *Gautama* ! From the standpoint of the variety called *karmic*³⁰, two types are separated fine and coarse

Q 9 *Bhante* ! How many types of matter do the infernal beings assimilate ?

A 9 *Gautama* ! From the standpoint of the variety called 'intake', two types are assimilated fine and coarse (As of separation and assimilation), so also of absorption

Q 10 *Bhante* ! How many types of matter do the infernal beings cause to fructify ?

A 10 *Gautama* ! From the standpoint of matter of *karmic* variety, they cause fructification of two types They are fine and coarse The rest, feeling and exhausting need be

stated likewise (To be precise, the forms are): increased/decreased, increasing/decreasing, will increase/decrease, the effects, altered, altering will alter, piled, piling, will pile; cemented, cementing, will cement. For all these, *kārmic* matter, the distinction between fine and coarse needs be stated.

Couplet Separation, assimilation, absorption,
Fructification, suffering, exhaustion,
Increase/decrease (of effect),
Alteration, piling, cementing,
Last four in all tenses, past, present and future³¹.

[on the timing of intake]

प्रश्न ११-गेरइया ण भवे । जे पोमले तेयाक्म्मताए गेहति ते वि
तीयकालसमए गेहति ? पडुप्पणकालसमए गेहति ? अणागयकालसमए
गेहति ?

उत्तर ११-गोयमा । णो तीयकालसमए गेहति । पडुप्पणकालसमए
गेहति । णो अणागयकालसमए गेहति ।

प्रश्न १२-गेरइया ण भवे । जे पोमले तेयाक्म्मताए गहिण उदीरेति
ते वि तीयकालसमयगहिण पोमले उदीरेति ? पडुप्पणकालसमयवेप्पमाणे
पोमले उदीरेति । गहणसमयपुक्खडे पोमले उदीरेति ?

उत्तर १२-गोयमा । अईयकालसमयगहिण पोमले उदीरेति णो पडुप्पण-
कालसमयवेप्पमाणे पोमले उदीरेति णो गहणसमयपुक्खडे पोमले
उदीरेति । एव वेदंति विज्जरेति ।

Q 11. *Bhante*! As to the intake of matter in the form of calory and *kārmān* by the infernal beings, did they do so in the past time-period? Do they do so in the present time-period? Or, will they do so in the future time-period?

A. 11. *Gautama*! They did not take them in the past time-period, nor will they take them in the future time-period; they do so in the present time-period.

Q. 12. *Bhante!* Matter in the form of calory and *kārman* which the infernal beings cause to germinate,—were they acquired in the past time-period ? Are they acquired in the present time-period ? Will they be acquired in the future time-period ?

A. 12. Gautama ! They cause germination of matter in the form of calory and *kārman* which they acquired in the past time-period, but they do not do so with matter that is being acquired in the present time-period, nor do they do so with that which will be acquired in the future time-period. As has been stated about intake, so about suffering and exhaustion

[on karma bondage]

प्रश्न १३—णेइयाण भते ! जीवाओ किं चलिय कम्म वधति ?
अचलिय कम्म वधति ?

उत्तर १३—गोयमा ! णो चलिय कम्म वधति । अचलिय कम्म वधति ।

प्रश्न १४—णेइया ण भते ! जीवाओ किं चलिय कम्म उदीरेति ?
अचलिय कम्म उदीरेति ?

उत्तर १४—गोयमा ! णो चलिय कम्म उदीरेति । अचलिय कम्म उदीरेति । एव वेदंति उयट्ठेति सक्कामेति णिहत्तेति णिकायिति सत्थेसु अचलिय णो चलिय ।

प्रश्न १५—णेइया णं भते ! जीवाओ किं चलिय कम्म णिज्जरंति ?
अचलिय कम्म णिज्जरंति ?

उत्तर १५—गोयमा ! चलिय कम्म णिज्जरंति णो अचलिय कम्म णिज्जरंति ।

गाहा

वधोदय वेदोयट्ठ मक्कमे तह णिहत्तण णिकाये ।

अचलिय कम्म तु ए भवे चलिय जीवाओ णिज्जरए ॥

Q. 13. *Bhante!* Do the infernal beings bind (themselves with)

karma which is itself in the process of moving out, or which is still dormant ?

A 13 Gautama ! They do not bind (themselves with) *karma* which is itself in the process of moving out, they do so with *karma* which is still dormant

Q 14 *Bhante* ! Do the infernal beings cause fructification of *karma* which is itself in the process of moving out or which is still dormant ?

A 14 Gautama ! They cause fructification of *karma* which is still dormant and is not itself in the process of moving out. And likewise do they suffer from alter intensify change the order of pile up and cement in all cases dormant *karma* and not the one which is itself moving out

Q 15 *Bhante* ! Do the infernal beings exhaust *karma* which is itself in the process of moving out or which is still dormant ?

A 15 Gautama ! The infernal beings exhaust *karma* which is itself in the process of moving out not *karma* which is still dormant

Couple! Bondage fructification suffering
Intensification ordering piling cementing —
These are relevant to dormant *karma*
Only exhaustion applies to the moving out

[on the *āsurakumāras*]

प्रश्न १६-असुरकुमारान मन । वेवदय काल ठिई पणता ?

उत्तर १६-गाममा । जग्गेम दणवानवट्ठमाइ उक्कमण साइरेण मागरोवम ।

प्रश्न १७-असुरकुमारान मन । वडइयत्तम्म आणमति वा पाणमति मा ?

उत्तर १७—गोयमा ! जहण्हेण सत्तण्ह योवाण उक्कोसेण साइरेगस्स पक्खस्स आणमत्ति वा पाणमत्ति वा ।

प्रश्न १८—असुरकुमारा ण भते ! आहारट्ठी ?

उत्तर १८—हता आहारट्ठी ।

प्रश्न १९—असुरकुमाराण भते ! वेवइकालस्स आहारट्ठे समुप्पज्जइ ?

उत्तर १९—गोयमा ! असुरकुमाराण दुविहे आहारे पण्णत्ते । तज्जा आमोगणिव्वत्तिए अणामोगणिव्वत्तिए । तत्थ ण जे से अणामोगणिव्वत्तिए से अणुममय अविरहिए आहारट्ठे समुप्पज्जइ तत्थ ण जे से आमोगणिव्वत्तिए से जहण्णेण चउत्थमत्तरस्स उक्कोसेण साइरेगस्स वास महस्सस्स आहारट्ठे समुप्पज्जइ ।

प्रश्न २०—असुरकुमारा ण भते ! किं आहार आहारंति ?

उत्तर २०—गोयमा ! दब्बओ अणतपएसियाइ दब्बाइ खित्तकालमाव पण्णवणागमेण । सेस जहा णेरइयाण जाव ।

प्रश्न २१—ते ण तेहिं पोम्मला कोसत्तए भुज्जो भुज्जो परिणमति ?

उत्तर २१—गोयमा ! सोइदिस्सत्तए जाव फासिदियत्ताए सुखत्ताए सुवणत्ताए इदठत्ताए इच्छियत्ताए विज्जदत्ताए उड्ढत्ताए णो अहत्ताए सुदत्ताए णो इहत्ताए भुज्जो भुज्जो परिणमति ।

प्रश्न २२—असुरकुमाराण पुत्वाहारिया पोम्मला परिणया ?

उत्तर २२—असुरकुमारामिलावे जहा णेरइयाण जाव.. णो अचलिय कम्मं णिज्जरंति ।

Q. 16. *Bhante !* How long is stated to be the life-span of the Asurakumāras ?

A. 16. Gautama ! Minimum 10,000 years, and maximum slightly more than a *sāgaropama*.

Q 17 *Bhante* ! What's the duration of the breathing activity, inhaling and exhaling of the Asurakumaras ?

A 17 Gautama ! Minimum duration of breathing activity is seven *stokas* and maximum slightly more than a *pakṣa*²³

Q 18 *Bhante* ! Are the Asurakumaras keen for intake ?

A 18 Yes they are so

Q 19 *Bhante* ! After what time gap do they feel the desire for intake ?

A 19 Gautama ! Their intake is stated to be of two types They are conscious and unconscious Of these unconscious intake is incessant and takes place every moment but the desire for conscious intake grows after a minimum gap of a full fast day losing in all four meals²⁴ and a maximum gap of slightly more than 1000 years

Q 20 *Bhante* ! What's the sort of intake by the Asura kumaras ?

A 20 Gautama ! From the standpoint of substance (they take) substances consisting of infinite spaces, from the standpoint of time place and modification (it is to be understood to be the same) as stated (in the twenty eighth chapter) in the *Pannirana Sutra* The rest as with the infernal beings

Q 21 In what form does matter taken in by the Asura kumaras transform again and again ?

A 21 Gautama ! It transforms again and again into organs of hearing vision smell taste and touch It transforms into forms which have beauty complexion superiority agreeableness attractiveness stature pleasantness and into forms conducive to happiness but never to degradation and misery

Q 22 Does matter taken by the Asurakumaras in the past transform ?

A.22. (In the above discussion) substitute 'Asurakumāras' for 'infernal beings', and the rest is identical...till exhaust not *karma* which is still dormant.

[on the *nāgakumāras*]

प्रश्न २३-णागकुमाराण भवे ! वेवइय काल ठिई पणता ?

उत्तर २३-गोपमा ! जहणेण दग्गवाग्गसहम्माइ उक्कोमेण देवूणाइ दो पत्तिओवमाइ ।

प्रश्न २४-णागकुमाराण भवे ! वेवइयकालम्म आणमति वा पाणमति वा ऊणमति वा पीणमति वा ?

उत्तर २४-गोपमा ! जहणेण मत्तह सोवाण उक्कोमेण मुहत्तमुहत्तम्म आणमति वा पाणमति वा ऊणमति वा पीणमति वा ।

प्रश्न २५-णागकुमाराण भवे ! आहारद्वी ?

उत्तर २५-हता आहारद्वी ।

प्रश्न २६-णागकुमाराण भवे ! वेवइयकालम्म आहारद्वे ममुण्णज्जइ ?

उत्तर २६-गोपमा ! णागकुमाराण द्विविहे आहारे पणने तज्जहा आभोग-
णिज्जत्तिए अगाभोगणिज्जत्तिए य । तत्थ ण जे मे अणाभोगणिज्जत्तिए से
अणुममय अविरहिए आहारद्वे ममुण्णज्जइ । तत्थ ण जे मे आभोग-
णिज्जत्तिए मे जहणेण चउ वमतप्प उक्कोमेण दिवसपुहुत्तम्म आहारद्वे
ममुण्णज्जइ । मेम जहा अमुरकुमाराण जाव ..चलिय कम्म णिज्जरेति णो
अचलिय कम्म णिज्जरेति । एव मुवग्गकुमाराण वि जाव थणियकुमाराणति ।

Q. 23. *Bha.te* ' How long is stated to be the life-span of the *Nāgakumāras* ?

A. 23. Gautama ! Minimum 10,000 years, and maximum slightly less than two *paṭṭopamas*.

Q 24 *Bhante* ! What's the duration of the breathing activity, inhaling and exhaling of the Nagakumāras ?

A 24 Gautama ! Minimum duration of breathing activity—inhaling and exhaling is seven *stokas*, and maximum something like two to nine 48 minute durations

Q 25 *Bhante* ! Are the Nagakumāras keen for intake ?

A 25 Yes, they are so

Q 26 *Bhante* ! After what time-gap do they feel the desire for intake ?

A 26 Gautama ! Their intake is stated to be of two types They are conscious and unconscious Of these, unconscious intake is incessant and takes place every moment, but the desire for conscious intake grows after a minimum gap of a four meal losing full fast day and a maximum gap of two to nine days The rest is as with the Asurakumaras, till they exhaust *karma* which is itself in the process of moving out not *karma* which is still dormant And that too of the Suvarnakumaras till the Stanitakumāras³⁴

[on the earth bodies, etc]

प्रश्न २७—पुंडरीकाक्ष्याण भते ! केइय षाल डिई पणता ?

उत्तर २७—गोयमा ! जहण्णेण अतोमुहुत्त उक्खोसेण वावीस वास-सहस्साइ ।

प्रश्न २८—पुंडरीकाक्ष्या ण भते ! केवइकालस्स आणमति वा पाणमति वा ऊमसति वा णीमसति वा ?

उत्तर २८—गोयमा ! वेमायाए आणमति वा ४ ।

प्रश्न २९—पुंडरीकाक्ष्या ण भते ! आहारट्ठी ?

उत्तर २९—हया आहारट्ठी ।

प्रश्न ३०—पृथ्वीकादयाण केवइतालम्भ आहारद्वे समुप्पज्जइ ?

उत्तर ३०—गोयमा ! अगुममय अविरहिए आहारद्वे समुप्पज्जइ ।

प्रश्न ३१—पृथ्वीकादया किं आहार आहारति ?

उत्तर ३१—गोयमा ! दव्वओ जहा णेरइयाण जाव पिच्चायाएण छद्दिमि वायाय पडुच्चमिय तिदिमि मिय चउद्दिमि मिय पचदिमि । वण्णओ काल्ल-गोल्ल-मीय-ल्लोहिय-हालिद्द-मुक्खिलाण । गघओ सुम्भिमघाइ २ । रसओ तित्ताइ ५ । फासओ वक्खडाइ ८ । सेस तहेव णाणत्त ।

प्रश्न ३२—इमाग आहारंति इमाग फासाइति ?

उत्तर ३२—गोयमा ! अमखिज्जमाग आहारंति अणत्तमाग फासाइति ।

प्रश्न ३३—नेमि पोग्गला कीसत्ताए भुज्जो भुज्जो परिणमति ?

उत्तर ३३—गोयमा ! फाप्पिदिय बेमायत्ताए भुज्जो भुज्जो परिणमति । सेम जहा णेरइयाण जाव णो अचलिय वम्म पिज्जरति एव जाव .. वणम्मइकादयाण णवर ठिइ वण्णेयव्वा जा जस्स । उस्सातो बेमायाए ।

Q 27. *Bhante* ! How long is stated to be the life-span of the earth-bodies ?

A. 27. Gautama ! Minimum a 48-minute span and maximum 22,000 years³⁵.

Q. 28. *Bhante* ! What's the duration of the breathing activity, inhaling and exhaling, of the earth-bodies ?

A. 28. Gautama ! No fixed gap for breathing. (It's indeterminate.)

Q. 29. *Bhante* ! Are the earth-bodies keen for intake ?

A. 29. Yes, they are so.

Q 30. *Bhante* ! After what time-gap do they feel the desire for intake ?

A 30 Gautama ! Every moment and incessantly is the desire for intake generated

Q 31 Bhante ! What comprises the intake of the earth-bodies ?

A 31 Gautama ! From the standpoint of substance, as with the infernal beings, till from six directions in case of no obstruction, but in case of obstruction, sometimes from three directions, sometimes from four and sometimes from five From the standpoint of colour dark, blue, yellow, red, terramaric and white, from that of odour of good odour and bad, from that of taste pungent, etc, all the five; from that of touch rough, etc, all the eight The rest as stated before, with some difference

Q 32 What portion they take in and what portion they touch ?

A 32 Gautama ! Countless portions they take in and infinite portions they touch

Q 33 In what form does matter taken in by the earth-bodies transform again and again ?

A 33 Gautama ! It transforms again and again into organs of touch, but not always The rest as with the infernal beings till exhaust not *karma* which is still dormant³⁶ and (this of all one-organ beings) till flora bodies, with this exception that their respective life-span should be stated in each case³⁷. Respiration is indeterminate

[on the two-organ beings]

३४-वेइदियाण ठिई माणियब्बा उत्तासो वेमायाए ।

प्रश्न ३५-वेइदियाण बाहारे पुच्छा ?

उत्तर ३५-अणमोग णिव्वत्तिए तद्देव तत्त्व ण जे मे आभोगणिव्वत्तिए

સે ન અસંજ્ઞમમદા અનોમુહુત્તિ વેમાયા આહારદ્ઠે સમુપ્પજ્ઞદ । સેસ તહેવ જાવ અનતમાગ આસાયતિ ।

પ્રશ્ન ૩૬—વેદિયા ન મતે ! જે પોમ્મલે આહારતાં મિળ્હતિ તે કિં સર્વે આહારતિ નો સર્વે આહારતિ ?

ઉત્તર ૩૬—ગોયમા ! વેદિયાણ દુવિહ આહારે પળ્લતે તજહા લોમાહારે પક્ષેવાહારે । જે પોમ્મલે લોમાહારતાં મિળ્હતિ તે સર્વે અપરિસેસિં આહારેતિ । જે પક્ષેવાહારતાં મિળ્હતિ તેસિં ન પોમ્મલાણ અસંજ્ઞમાગ આહારેતિ અળેગાઈ ન ન માનસહસ્તાઈ અનાસાઈજ્ઞમાણાઈ અનાસાઈજ્ઞમાણાઈ વિદ્ધમ આમ્મ્હતિ ।

પ્રશ્ન ૩૭—એસિ ન મતે ! પોમ્મલાણ અનાસાઈજ્ઞમાણા અનાસાઈજ્ઞમાણા કયરે કયરેહિતો અપ્પા વા વહુપા વા સુલ્લા વા વિસેસાહિયા વા ?

ઉત્તર ૩૭—ગોયમા ! સર્વત્યોવા પોમ્મલા અનાસાઈજ્ઞમાણા અનાસાઈજ્ઞમાણા અનતગુણા ।

પ્રશ્ન ૩૮—વેદિયા ન મતે ! જે પોમ્મલે આહારતાં મિળ્હતિ તે ન તેસિં પોમ્મલા કીસતાં મુજ્જો મુજ્જો પરિણમતિ ?

ઉત્તર ૩૮—ગોયમા ! કિંચિદિય-આસિદિયવેમાપ્પતાં મુજ્જો મુજ્જો પરિણમતિ ।

પ્રશ્ન ૩૯—વેદિયાણ મતે ! પુત્ત્રાહારિયા પોમ્મલા પરિણયા ?

ઉત્તર ૩૯—તહેવ જાવ નો અવલિંચ કમ્મ ણિજ્જરેતિ ।

34 Life-span of two-organ beings needs be stated³⁸ and also the indeterminateness of their breathing activity

Q. 35. And what of intake by the two-organ beings ?

A 35 Their unconscious intake is as stated before, but as to conscious intake, it takes place indeterminately within a 48-minute length of time over a limitless time span. The rest as before, till the tasting of an infinite portion

Q. 36. *Bhante* ! Of matter taken by the two-organ beings,—do they eat it all, or, do they eat not all ?

A. 36. Gautama ! Matter taken in by the two-organ beings may be eaten in either of the two ways, which are pore-eating and morsel-eating. Matter accepted for pore-eating is eaten in its entirety without remnant, but of that accepted for morsel-eating, innumerable particles are absorbed and many times more than that are lost without taste and without touch

Q 37. *Bhante* ! Of matter not tasted, not touched, which are less and which are more, or are they equal, or in some varying quantity ?

A. 37. Gautama ! Matter particles not tasted are few, those not touched are infinite-times more.

Q 38. *Bhante* ! In what form does matter taken in by the two-organ beings transform again and again ?

A 38. Gautama ! It transforms again and again into the organs of taste and touch.

Q. 39. *Bhante* ! Matter taken by the two-organ beings in the past,—did it transform ?

A 39. As stated before, till exhaust not *karma* which is still dormant.

[on the three- and four-organ beings]

४०—नेददिय चउरिदिमाण णाणत्त ठिदए जाव अणेगाइ च नं भागमहस्माइ अणायाइज्जमाणाइ अणामाइज्जमाणाइ अकासाइज्जमाणाइ विदस आगच्छति ।

प्रश्न ४१—एएवि ण भते ! पोप्पलाण अणायाइज्जमाणाण अणासाइज्जमाणाण अकासाइज्जमाणाण पुच्छ ?

उत्तर ४१-गाम्मा । सन्वयोवा पाप्मला अणाघाइज्जमाणा अणा-
साइज्जमाणा अणतगुणा अफासाइज्जमाणा अणतगुणा ।

तइदियाण घाणिदिय जिन्मिदिय-फासिदियवेमायाए भुज्जो भुज्जो
परिणमति । चउरिदियाण चक्खिदिय घाणिदिय जिन्मिदिय फासिदियत्ताए
भुज्जो भुज्जो परिणमति ।

40 There's difference in the life-span of the three- and
four organ being³⁹, till innumerable particles of matter are
absorbed and many times more than that are lost without taste
and without touch

Q 41 *Bhante* ! What of matter particles not smelt, not
tasted, not touched ?

A 41 *Gautama* ! Matter particles not smelt are less in
number, matter particles not tasted are infinite times more
and (so also are) infinite times more matter particles not touched

Intake by the three organ beings by the organs of smell,
taste and touch transform again and again but in an indeter-
minate way Intake by the four organ beings by the organs
of sight, smell taste and touch transform again and again but
in an indeterminate way

[on non human beings with five-organs and on human beings]

४२-चिदिय तिरिक्खजोणियाण ठिई मणिकण उस्सासो
वेसायाए । आहारो अगामोणिव्वत्तिओ अणुममय अबिरहिओ । आभोग-
णिव्वत्तिओ जहण्णेण अणोमुहुत्तस्स उक्कोसेण छट्ठमत्तस्स । सेस जहा
चउरिदियाण जाव णो अचन्थि वम्म पिज्जरेंति ।

४३-एव मणुस्माण वि । णवर आभोगणिव्वत्तिए जहण्णेण
अणोमुहुत्त उक्कोसेण अण्ठमत्तस्स । सोइदिय ५ वेमायत्ताए भुज्जो भुज्जो
परिणमति सेम जहा तहेव जाव पिज्जरेंति ।

42 Necessary to note is the life-span of the five-
organ non human beings⁴⁰, and their breathing activity which

is indeterminate Their unconscious intake takes place incessantly and over time without a gap For conscious intake, the minimum time-gap is one 48-minute period and the maximum is two full-fast days missing in all six meals The rest as with the four-organ beings, till exhaust not *karma* which is still dormant

43 Description applies to men with this difference that their conscious intake has a gap varying between one 48-minute period for the minimum and three full fast days missing in all eight meals for the maximum Intake by the five-organ beings transform again and again but in an indeterminate way into organs of audition, vision smell taste and touch, and the rest as before till exhaust not *karma* which is still dormant

[on celestial beings]

४४-वाणमताराण ठिईए णाणत्त अवसेस जहा णागकुमाराण ।

४५-एव जोइसियाण वि णवर उस्सासो जहण्णेण मुहुत्तपुहुत्तस्स उक्कोसेण वि मुहुत्तपुहुत्तस्स । आहारो जहण्णेण दिवसपुहुत्तस्स उक्कोसेण वि दिवसपुहुत्तस्स । सेस तहेव ।

४६-वेमाजियाण ठिई भाणियन्वा ओहिया । उस्सासो जहण्णेण मुहुत्तपुहुत्तस्स उक्कोसेण तेत्तीसाए पक्खाण । आहारो आभोगणिञ्जत्तिओ जहण्णेण दिवसपुहुत्तस्स उक्कोसेण तेत्तीसाए वाससहस्साण । सेस खलियाइ तहेव जाव णिज्जरंति ।

44 There is difference in the life span of the *Vānavyantarās*⁴¹, the rest as with the *Nāgakumāras*

45 So of the *Iyotiskas*⁴², with the difference that their breathing activity has a gap whose minimum is two to nine 48-minutes and so is the maximum i.e., two to nine 48-minutes Intake has a gap varying between two to nine days for the minimum as well as for the maximum The rest as before

46 The life-span of the *Vaimāukās* may be stated to be one *audhika*, i.e., from one *palyopama* to 33 *sagaropamas* Their

respiration has a minimum gap of two to nine 48-minutes and maximum of 33 *pakṣas* Their intake has a minimum gap of two to nine days and the maximum gap of 33,000 years The rest as before till exhaust not *karma* which is still dormant.

[on harm to self, to others, to both, to none]

प्रश्न ४७—जीवा ण भते ! किं आयारमा परारमा तदुभयारमा अणारमा ?

उत्तर ४७—गोयमा ! अत्येगइया जीवा आयारमा वि परारमा वि तदुभयारमा वि णो अणारमा । अत्येगइया जीवा णो आयारमा णो परारमा णो तदुभयारमा अणारमा ।

प्रश्न ४८—से केणट्ठेण भते ! एव बुच्चइ—अत्येगइया जीवा आयारमा वि एव पडिउच्चारेयव्व ?

उत्तर ४८—गोयमा ! जीवा दुविहा पणत्ता तज्जहा—ससारसमावण्णगा य अससारसमावण्णगा य । तत्थ ण जे ते अससारसमावण्णगा ते ण सिद्धा । सिद्धा ण णो आयारमा णो परारमा णो तदुभयारमा अणारमा । तत्थ ण जे ते ससारसमावण्णगा ते दुविहा पणत्ता तज्जहा—सजया य असजया य । तत्थ ण जे ते सजया ते दुविहा पणत्ता तज्जहा—पमत्तसजया य अप्पमत्तसजया य । तत्थ ण जे ते अप्पमत्तसजया ते ण णो आयारमा णो परारमा णो तदुभयारमा अणारमा । तत्थ ण जे ते पमत्तसजया ते मुह जोण पडुच्च णो आयारमा णो परारमा णो तदुभयारमा अणारमा । अमुह जोण पडुच्च आयारमा वि परारमा वि तदुभयारमा वि णो अणारमा । तत्थ ण जे ते असजया ते अविरइ पडुच्च आयारमा वि परारमा वि तदुभयारमा वि णो अणारमा । से तेणट्ठेण गोयमा ! एव बुच्चइ—अत्येगइया जीवा जाव अणारमा ।

प्रश्न ४९—णेइया ण भते ! किं आयारमा परारमा तदुभयारमा अणारमा ?

उत्तर ४९—गोयमा ! णेइया आयारमा वि जाव . णो अणारमा । एव जाव अमुरकुमारो वि ।

प्रश्न ५०—मे केणट्ठेण मते । एव वुच्चइ ?

उत्तर ५०—अविरइ पडुच्च से तेणट्ठेण जाव णो अणारभा एव अत्तुरकुमारा वि । जाव पचिदिय तिरिक्ख जोणिया ।

५१—मग्गुस्सा जहा जीवा । णवर सिद्ध विरहिया भाणियव्वा ।

५२—वाणमतटा जाव वेमाणिया जहा णेरइया ।

५३—सल्लेस्सा जहा ओहिया । कण्हलेस्स णील्लेस्स काउलेस्स जहा ओहिया जीवा णवर पमत्त-अप्पमत्ता ण भाणियव्वा । तेउलेस्स पम्हलेस्स सुक्कलेस्स जहा ओहिया जीवा णवर सिद्धा ण भाणियव्वा ।

Q 47 *Bhante* ! Are the living beings harmful to self harmful to others harmful to both or harmful to none ?

A 47 *Gautama* ! Some of the living beings are harmful to self, to others, to both self and others, and are not free from doing harm. Some other living beings are not harmful to self, not so to others, nor to both but are free from doing harm.

Q 48 *Bhante* ! Why do ye say so ?

A 48 *Gautama* ! The living beings are stated to be of two types—those belonging to the worlds and those not belonging to the worlds. Now, these who do not belong to the worlds are the perfected ones, and they are not harmful to self, nor so to others nor to both self and others but are wholly free from doing any harm. The mundane beings (in contrast) are stated to be of two types, viz. the restrained and the non restrained. Of these, the restrained beings are stated to be of two types, viz., those who are careless and those who are careful. Now, those who are restrained careful, they are neither harmful to self nor to others nor to both, but are free from doing harm. The restrained careless are, from the standpoint of pious activities, neither harmful to self, nor so to others, nor to both, but are free from doing harm, but from the standpoint of impious activities, they are harmful to self, so to others and to both self

and others, and are not free from doing harm. The non restrained, are (in contrast,) on account of their not having renounced⁴³, harmful to self, harmful to others, harmful to both self and others, and are not free from doing harm. So do I say, oh, Gautama, some of the living beings, etc, etc, till free from doing harm⁴⁴

Q 49 *Bhante* ! Are the infernal beings harmful to self, harmful to others, harmful to both or harmful to none ?

A 49 The infernal beings are harmful to self, harmful to others, harmful to both, and are not free from doing harm. And so .. till the Asurakumāras

Q 50 *Bhante* ! Why do ye say so ?

A. 50 Gautama ! It has been so stated of the infernal beings on account of their not renouncing, till not free from doing harm. And so till the Asurakumāras till five organ non human beings

51. Human beings (to be taken) as other living beings (as aforesaid), but the liberated bodyless are to be excluded

52 From the Vānavyantarās till the Vaimānikas, they are similar to the infernal beings

53 The tinged souls⁴⁵ are (similar to) the mundane beings. Those with black, blue and ash tinges are (similar to) the mundane beings, with the qualification that the distinction between the careful and the careless is not applicable here. (For, they are all careless without exception.) Those with red, pink and white tinges are also (similar to) the mundane beings, though exception is to be made of the liberated bodyless (who are without any tinge)

[on knowledge, etc]

प्रश्न ५४-इहमविष्ट भवे ! पाणे परमविष्ट पाणे तदुभयमविष्ट पाणे ?

उत्तर ५४-गोयमा । इहभविए वि णाणे परभविए वि णाणे तदुभयभविए वि णाणे । दसण पि एवमेव ।

प्रश्न ५५-इहभविए भते । चरित्ते परभविए चरित्ते तदुभयभविए चरित्ते ?

उत्तर ५५-गोयमा । इहभविए चरित्ते णो परभविए चरित्ते णो तदुभयभविए चरित्ते । एव तवे सज्जे ।

Q 54 Bhante ! Does knowledge extend to this birth ? Does it extend to the other birth ? Does it extend to both this and the other birth(s) ?

A 54 Gautama ! Knowledge extends to this birth ; knowledge extends to the other birth , knowledge extends both to this birth and the other birth So also faith

Q 55 Bhante ! Does conduct extend to this birth, to the other birth, to both ?

A 55 Gautama ! Conduct extends to this birth, but not to the other birth nor to both So also penance and restraint.

[on the non-restrained homeless]

प्रश्न ५६-असवुड ण भते अणगारे किं सिज्जइ बुज्जइ मुच्चइ परिणिव्वाइ सव्वदुक्खाण अत करेइ ?

उत्तर ५६-गोयमा । णो इणट्ठे समट्ठे ।

प्रश्न ५७-से केणट्ठेण जाव णो अत करेइ ?

उत्तर ५७-गोयमा । असवुडे अणगारे आउयवज्जाओ सत्तकम्मपगडीओ सिद्धित्तवधगवद्धाओ धणियववगवद्धाओ पकरेइ हस्सकालठिइयाओ दीहकालठिइयाओ पकरेइ । मडाणुमावाओ तिन्नाणुमावाओ पकरेइ अप्पएसगाओ व्हणएसगाओ पकरेइ आउय च ण कम्म सिय वधइ सिय णो वधइ अस्पायावेयणिज्ज च ण कम्म भुज्जो भुज्जो उवविगइ अगाइय च ण

अणवयग दीहमद चउरतससारकतार अणुपरियण्ठइ स तेणन्ण
गोयमा ! असवुड अणगारे णा सिज्जइ जाव णा अत्त करेइ ।

Q 56 *Bhante* ! Is the non restrained homeless perfect
enlightened liberated ? Does he attain total liberation ?
Does he end all misery ?

A 56 *Gautama* ! This interpretation is not acceptable

Q 57 *Blante* ! For what reason till he does not end
all misery ?

A 57 *Gautama* ! Barring *karma* determining life span
a non restrained homeless transforms the loosely bound *karma*
of seven kinds into deeply bound ones the short span ones
into the long span ones the slow effect ones into the deep effect
ones, and those with few space-units into those with more space
units As to *karma* determining life-span sometimes he binds
them and sometimes he doesn't Again and again he acquires
karma causing a feeling of pain and again and again he moves
in this timeless limitless long route four state⁴⁶ forest like world
For this reason *Gautama* the non restrained homeless does
not become perfected till not end all misery

[*on the restrained homeless*]

प्रश्न ५८-सवड ण भते ! अणगारे सिज्जइ जाव पव्वदुक्खाण
अत्त करेइ ?

उत्तर ५८-हता सिज्जइ जाव अत्त करेइ ।

प्रश्न ५९-से वेणटठण भते ?

उत्तर ५९-गोयमा ! सवुड अणगारे आउयवज्जाओ मत्तवम्मप्पगडाओ
पणियवधणवद्धाओ सिद्धिपवधणवद्धाओ पकरेइ दीहकाल्ठिइयाओ हस्सपा
ठिइयाओ पकरेइ तिव्वाणुभावाओ मदाणुभावाओ पकरेइ घट्ठप्पएमगाओ
अप्पएमगाओ पकरेइ आउय च ण कम्म ण बधइ असायावयणिज्ज
च ण कम्म णो भुज्जो भुज्जो उवचिणाइ अणादाय च ण अणवदग्ग

दीहमदग चाउरतससारकतारवीईवयइ। से तेणट्ठेण गोयमा । एवं
बुच्चइ—सबुडे अणगारे सिज्झइ जाव ..अत करेइ।

Q. 58. *Bhante* ! Is the restrained homeless perfected ? Does he end all misery ?

A. 58. Yes, perfected is he, ...till ends all misery.

Q. 59. *Bhante* ! For what reason, do ye say so ?

A. 59. Gautama ! Barring *karma* determining life-span, the restrained homeless loosens the knots of the seven kinds of *karma* that were intractable, transforms the long-span ones into the short-span ones, the deep-effect ones into the slow-effect ones, and those with more space-units into those with less space-units. He does not get entangled into *karma* determining life-span nor does he acquire again and again *karma* causing a feeling of pain. He, therefore, overcomes this timeless, limitless, long-route four-state forest-like world. For this reason, oh Gautama, do I say, the restrained homeless is perfected ...till ends all misery.

[on the course of life of the non-restrained]

प्रश्न ६०—जीवे ण भते । असजए अविरइए अप्पडिहयपच्चक्खताय-
पावकम्मे इओ चुए पेच्चा देवे सिया ?

उत्तर ६०—गोयमा । अत्येगइए देवे सिया अत्येगइए णो देवे सिया ।

प्रश्न ६१—मे केगट्ठेण जाव इओ चुए पेच्चा अत्येगइए देवे सिया
अत्येगइए णो देवे मिया ?

उत्तर ६१—गोयमा । जे इमे जीवा यामा-सार-गगर-णिगम-रायहाणी-
सेड-कच्चड-मडव-दोणमुह-पट्ठणा-अम-सण्णिवेसेमु-अकामतण्हाए अकामछ्हाए
अकामवभचेरवासेण अकामसीता-नव-दस-मसप-अकामअण्हाणग-सेय-अल्ल-भल्ल-
पक्क-परिदाहेण अप्पनर वा भुज्जनर वा काल अप्पाण परिविलेस्सनि अप्पाण

परिक्रिमेष्मिन्ना कालमाने कालं सिञ्चा वृणामरेणु वाणमतरेणु देवलोकेषु
वृत्ताए उववत्तारो भवति ।

प्रश्न ६२—वेरिखा ण भत्त । तेसि वाणमतराण देवाण देवलाया
पणत्ता ?

उत्तर ६२—गोयमा । से जहा पामए इट मणुस्सल्लगम्मि अगोववणे इ
वा सुत्तवणवणे इ वा सपयवणे इ वा चुपवणे इ वा तिलवणे इ वा
लाटवणे इ वा णिगाहवणे इ वा छतोहवणे इ वा असणवणे इ वा
सपवणे इ वा अयसिवणे इ वा नुमुमवणे इ वा सिद्धत्थवणे इ वा
सवुजावणवणे इ वा णिच्च कुसुमिय माइव लवइय थवइय गुलुइय
गोच्छिय जमलिय जुवलिय विणमिय पणमिय सुविमत्तपिडिमजरिवडेरुगधरे
सिराए अईव अईव उवसामेमाणे उवसामेमाणे चिट्ठइ एवामेव तेसि
वाणमतराण देवाण देवलाया जहणेण दमवानमहम्मसुट्ठिइएहि उक्कोमण
पल्लिकोवमसुट्ठिइएहि यहुहि वाणमतरेहि देवेहि तद्देवीहि य आइण्णा
विक्किमा उवत्तयडा सयटा पृडा अवगाटमाडा धिरीए अईव अईव
उवसामेमाणा उवतोनेमाणा चिञ्छति । एरिमगा ण गोयमा । तेसि
व वाणमतराण देवाण देवलाया पणत्ता । से तेणट्ठेण गोयमा । एव
बुच्चइ—जीवेण अत्तजए जाव.. देवे सिया ।

Q 60 *Bhante* ! The non restrained, non abstinent, and those who have neither uprooted sinful acts nor given them up,—when they pass away from this world, do they become celestial beings in the next life ?

A 60 *Gautama* ! Some of these become celestial beings, and some others do not become celestial beings

Q 61 *Bhante* ! By passing away from this life into the next, some of these, as you say, become celestial beings, and some others do not become celestial beings. What's the reason for that ?

A 61 *Gautama* ! A living being who lives in a village, in a cluster of villages, a town, a downtown, a metropolis, a village surrounded by mud walls, an undeveloped town, a health resort,

a town connected with both land and water routes, a port, a hermitage or even a halting place, a living being with thirst borne without intention, with hunger borne without intention, with abstinence from sex practised without intention, with heat or cold, with bites by mosquitoes or wild flies—all borne without intention, with uneasiness due to non-bath, sweat and dust, dirt and mud—again all borne without intention, for a short while or for long, has his own soul under torture, and because of this/out of this, he dies, then such a living being attains, after death, the Vānavyantara heaven and is born therein as a celestial being

Q 62 *Bhante* ! What sort of description is given to the heaven occupied by the Vanavyantaras ?

A. 62. *Gautama* ! Just as in this world of human beings, there are, always full of flowers, with sprouts, with bunches of flowers and of leaves with trees of the same species, with twin trees, bending under the weight of fruits and flowers, or about to bend under similar weight, with crowns of buds and the like, asoka forest, saptaparna forest, campaka forest, mango forest, tilaka forest, forest of gourd creepers, banyan forest, chatrogha forest, aśana forest, sana forest, alasi forest kusumba forest, siddhārtha forest, bandhujivaka forest, with wondrous beauty, making the world a worthy place, likewise with the heaven occupied by the Vanavyantara *devas*, with a minimum life-span of 10,000 years and maximum of one *palṣopama*, inhabited as it is by many such *devas* and their consorts. This heaven is widely spread and beautifully covered has light and is deeply gay. Oh *Gautama* ! The heaven of the Vanavyantaras has been stated to be such. For this oh *Gautama* ! is it said that a living being who is non-abstinent, who has neither uprooted sinful acts nor given them up becomes a *deva*.

सेव मत्त ! सव मने ! त्त भगव गोवने समण भगव महावीर
वदइ जमसइवदित्ता जमसित्ता मज्जेण तवसा अप्पाण भावेमाणे विहरइ ।

On this, *Gautama* made the following submission .

Bhante ' They are so as you ordain. Glory be to the great Lord ! So saying, Gautama paid respectful obeisance and homage to the Śramana Bhagavān Mahāvira and resumed his seat exposing his soul to penance and austerities.

पड्यो उद्देशो सम्मतो । Chapter one ends

विइओ उद्देसो

CHAPTER TWO

६३—रायगिहे नगरे समोसरण । परिसा णिग्गया । जाव...एव वयासी ।

63 People went out. Congregation assembled in the city of Rajagrha .. till (Gautama) made the following submission

[on self created misery]

प्रश्न ६४—जीवे ण भते । सयकड दुक्ख वेएइ ?

उत्तर ६४—गोयमा । अत्येगइय वेएइ अत्येगइय नो वेएइ ।

प्रश्न ६५—से केणट्ठेण भते । एव वुच्चइ—अत्येगइय वेएइ अत्येगइय नो वेएइ ?

उत्तर ६५—गोयमा । उदिण्ण वेएइ अणुदिण्ण नो वेएइ । से तेणट्ठेण एव वुच्चइ—अत्येगइय वेएइ अत्येगइय नो वेएइ । एव चउब्बीसदडएण जाव ...वैमाणिए ।

प्रश्न ६६—जीवा ण भते । सयकड दुक्ख वेदेति ?

उत्तर ६६—गोयमा । अत्येगइय वेदेति अत्येगइय णो वेदेति ।

प्रश्न ६७—से केणट्ठेण ?

उत्तर ६७—गोयमा । उदिण्ण वेदेति नो अणुदिण्ण वेदेति । से तेणट्ठेण एव जाव...वैमाणिया ।

प्रश्न ६८—जीवे ण भते । सयकड आउय वेएइ ?

उत्तर ६८—गोयमा । अत्येगइय वेएइ अत्येगइय नो वेएइ । जहा दुबलण
 दो दइगा तहा आउएण वि दो दइगा । एगत्तपुहत्तिमा एगत्तण ताव
 वमाणिया प्हत्तेण वि तहेव ।

Q 64 *Bhante* ! Does the living being experience the fruits of self created⁴⁷ misery⁴⁸ ?

A 64 Some of these he experiences and others he does not

Q 65 *Bhante* ! You say Some of these he experiences and others he does not Why so ?

A 65 He experiences those that have come up but does not experience those that are still dormant So it is said that "some of these he experiences and others he does not And in this manner all the 24 categories till the Vaimanikas⁴⁹

Q 66 *Bhante* ! Do the living beings experience the fruits of self created misery⁵⁰ ?

A 66 Gautama ! Some of these they experience and others they do not

Q 67 *Bhante* ! Why so ?

A 67 Gautama ! They experience those that have come up but they do not experience those that are still dormant Hence so and this (for all the 24) till the Vaimanikas

Q 68 *Bhante* ! Does the living being experience self created life span⁵¹ ?

A 68 Gautama ! He experiences in some cases but does not experience in others As in case of misery so in case of life-span in two numbers, singular (i.e. living being) as well as plural (i.e. living beings) and that (for all the 24) till the Vaimanikas

[*more on infernal beings*]

प्रश्न ६९—नेरइया ण भते । सव्वे समाहारा सव्वे समसरीरा सव्वे समुत्सासनीसासा ?

उत्तर ६९—गोयमा । नो इणट्ठे समट्ठे ।

प्रश्न ७०—से वेणट्ठेण भने । एव बुच्चइ नेरइया नो सव्वे समाहारा नो सव्वे समसरीरा नो सव्वे समुत्सासनीसासा ?

उत्तर ७०—गोयमा । नेरइया दुविहा पन्नत्ता त जहा महामरीरा म अप्पसरीरा य । तत्थ ण जे ते महामरीरा ते बहूतराए पोगले आहारेंति बहूतराए पोगले परिणामेंति बहूतराए पोगले उत्ससति बहूतराए पोगले नीससति । अमिक्खण आहारेंति अमिक्खण परिणामेंति अमिक्खण उत्ससति अमिक्खण नीससति । तत्थ ण जे ते अप्पसरीरा ते ण अप्पतराए पोगले आहारेंति अप्पतराए पोगले परिणामेंति अप्पतराए पोगले उत्ससति अप्पतराए पोगले नीससति । आहच्च आहारेंति आहच्च परिणामेंति आहच्च उत्ससति आहच्च नीससति । से तेणट्ठेण गोयमा । एव बुच्चइ नेरइया सव्वे नो समाहारा नो सव्वे समसरीरा नो सव्वे समुत्सासनीसासा ।

Q 69 *Bhante* ! Do all infernal beings have the same intake, same physical dimensions, same respirations ?

A 69 *Gautama* ! This is not necessarily so.

Q 70 *Bhante* ! For what reason do you say, 'infernal beings have not the same intake, same physical dimensions, same respirations' ?

A 70 *Gautama* ! Infernal beings are stated to be of two types. They are with big bodies and with small bodies⁵². Those who are with a big body take many matters, inhale many matters and exhale many matters, they have frequent intake, frequent transformation, frequent inhale and exhale. Those who have a small body intake few matters, transform few matters, inhale and exhale few matters, they have less frequent intake, less frequent transformation, less frequent respirations. Hence so, *Gautama*. Hence it is said, 'all infernal beings have not same intake, same transformations, same respirations'⁵³.

[on karma bondage, etc , of infernal beings]

પ્રશ્ન ૭૧—નેરહ્યા ન ભતે ! સર્વે સમવમ્મા ?

ઉત્તર ૭૧—ગોયમા ! નો ઇણદ્ઠે સમદ્ઠે ।

પ્રશ્ન ૭૨—સે કેણદ્ઠેણ ?

ઉત્તર ૭૨—ગોયમા ! નેરહ્યા દુવિહા પપ્પત્તા ત જહા પુવ્વોવવન્નગા ય પચ્છોવવન્નગા ય । તત્થ ન જે તે પુવ્વોવવન્નગા તે ન અપ્પકમ્મતરાગા તત્થ ન જે તે પચ્છોવવન્નગા તે ન મહાવમ્મતરાગા । સે તેણદ્ઠેણ ગોયમા.. ।

પ્રશ્ન ૭૩—નેરહ્યા ન ભતે ! સર્વે સમવન્ના ?

ઉત્તર ૭૩—ગોયમા ! નો ઇણદ્ઠે સમદ્ઠે ।

પ્રશ્ન ૭૪—સે કેણદ્ઠેણ તદ્દુ ચેવ.. ?

ઉત્તર ૭૪—ગોયમા ! જે તે પુવ્વોવવન્નગા તે ન વિસુદ્ધવન્નતરાગા તત્થ ન જે તે પચ્છોવવન્નગા તે ન અવિસુદ્ધવન્નતરાગા । તદ્દેવ સે તેણદ્ઠેણ એવ . ।

પ્રશ્ન ૭૫—નેરહ્યા ન ભતે ! સર્વે સમલેસ્સા ?

ઉત્તર ૭૫—ગોયમા ! નો ઇણદ્ઠે સમદ્ઠે ।

પ્રશ્ન ૭૬—સે કેણદ્ઠેણ જાવ નો સર્વે સમલેસ્સા ?

ઉત્તર ૭૬—ગોયમા ! નેરહ્યા દુવિહા પપ્પત્તા ત જહા પુવ્વોવવન્નગા ય પચ્છોવવન્નગા ય । તત્થ ન જે તે પુવ્વોવવન્નગા તે ન વિસુદ્ધલેસ્સતરાગા । તત્થ ન જે તે પચ્છોવવન્નગા તે ન અવિસુદ્ધલેસ્સતરાગા । સે તેણદ્ઠેણ ।

Q 71 *Bhante* ! Do all infernal beings have same karma bondage ?

A 71 Gautama ! This is not necessarily so

Q 72 *Bhante* ! Why so ?

A 72 Gautama ! The infernal beings are of two types. They are those that are born earlier and those that are born later. Those born earlier have (been left with) fewer *karma* bondages, and those born later have heavy *karma* bondages. Hence so Gautama ..

Q. 73. *Bhante* ! Do all infernal beings take the same colour (on their body) ?

A 73 Gautama ! This is not necessarily so

Q. 74 Why so .. ?

A. 74 Gautama ! Those born earlier have purer colour, and those born later take an impure colour. Hence so.. ⁵⁴.

Q. 75. *Bhante* ! Do all infernal beings take the same tinge ?

A. 75. Gautama ! This is not necessarily so

Q. 76. *Bhante* ! Why so, (they take not) all the same tinge ?

A. 76 Gautama ! The infernal beings are of two types. They are those that are born earlier and those that are born later. Those born earlier have a purer tinge, and those born later take an impure tinge. Hence so.. .

[on the standard of pain of infernal beings]

प्रश्न ७३—नेरइया ण भते ! सव्वे समवेयणा ?

उत्तर ७३—गोयमा ! णो इणदुठे समदुठे ।

प्रश्न ७४—से केणदुठेण ?

उत्तर ७४—गोयमा ! नेरइया दुबिहा पप्रत्ता त जहा सण्णिभूया य असण्णिभूया य । तत्थ ण जे ते सण्णिभूया ते ण महावेयणा । तत्थ ण जे ते असण्णिभूया ते ण अप्पवेयणतराणा । से तेणदुठेण गोयमा... ।

प्रश्न ७९-नेरइया ण भत ! सव्व समक्खिरिया ?

उत्तर ७९-गोयमा ! नो इणत्थे समट्ठे ।

प्रश्न ८०-से केणट्ठेण ?

उत्तर ८०-गोयमा ! नेरइया तिविहा पत्तता त जहा समदिट्ठी मिच्छदिट्ठी सम्मामिच्छदिट्ठी । तय ण जे ते सम्मदिट्ठी तेसि ण चत्तारि किरियाओ पत्तता त जहा आरभिया परिणहिया मायावत्तिया अप्पच्चक्खाणक्खिरिया । तय ण जे ते मिच्छदिट्ठी तेसि ण पच किरियाओ वज्जति त जहा आरभिया जाव मिच्छादमणवत्तिया । एव सम्मामिच्छदिट्ठीण पि । से तेणट्ठेण गोयमा ।

प्रश्न ८१-नेरइया ण भते ! सव्वे समाजया सव्वे समोववत्तगा ?

उत्तर ८१-गोयमा ! नो इणत्थे समट्ठे ।

प्रश्न ८२-से केणट्ठेण ?

उत्तर ८२-गोयमा ! नेरइया चउच्चिहा पत्तता त जहा अत्येगइया समाजया समोववत्तगा अत्येगइया समाजया विसमोववत्तगा अत्येगइया विसमाजया समोववत्तगा अत्येगइया विसमाजया विसमोववत्तगा । से तेणट्ठेण गोयमा ।

Q 77. *Bhante* ! Do all infernal beings suffer an equal pain ?

A 77 Gautama ! This is not necessarily so

Q 78 Why so ?

A 78 Gautama ! The infernal beings are of two types They are those with consciousness and those without consciousness Those who have consciousness have a great pain, and those who are without consciousness have little pain Hence so, Gautama ⁵⁵

Q 79 *Bhante* ! Do all infernal beings have the same activities ?

A 79 Gautama ! This is not necessarily so

Q 80 Bhante ! Why so ?

A 80 Gautama ! The infernal beings are of three types They are those with right outlook those with wrong outlook and those with mixed outlook Of these those who have a right outlook they are involved in four types of (sinful) activities viz activities arising out of endeavour out of possession out of deceit and out of non abstinence Those with a wrong outlook have five types of (sinful) activities (starting with) those arising out of endeavour and so on till activities arising out of a perverted faith The same (i.e. five activities) with those with a mixed outlook Hence so Gautama ⁵⁶

Q 81 Bhante ! Do all infernal beings have the same life span and simultaneous genes s ?

A 81 Gautama ! This is not necessarily so

Q 82 Bhante ! Why so ?

A 82 Gautama ! The infernal beings are of four types They are with same span simultaneous genesis with same-span non simultaneous genes s with dissimilar span simultaneous genesis and with dissimilar span non simultaneous-genesis⁵⁷ Hence so Gautama ⁵⁸

[on intake by asurakumaras⁵⁹]

प्रश्न ८३-अमुरकुमारं न भन । मच्च समहारा सममरीरा ?

उत्तर ८३-अहा नरदिया तहा भाणियव्वा नवर-अम्म-वण्ण-अस्माओ परिववण्ण-अओ पण्णाववण्णया मन्नावम्मनगया अविमद्वण्णनगया अविमद्वण्णनराया । पण्णाववण्णया पण्णया । मम तह्व । एव जाव धणिय कुमारा न ।

Q 83 Bhante ! Do all the Asurakumaras have the same intake same physical dimensions ?

A. 83 Gautama¹ They are similar to those of the infernal beings. Differences are that *karma*, colour and tinge (of the Asurakumāras are the reverse of those of the infernal beings, i e.) those born earlier have a heavier burden of *karma* and impurer colour and impurer tinge and those born later are superior. The rest as aforesaid . till the Stanitakumāras⁶⁰

[on earth bodies]

८४-पुटविक्षाद्याण आहारम्म-वन्न-हेम्मा जहा नेरइयाण ।

प्रश्न ८५-पुटविक्षाद्या ण भते । मन्वे ममवेयणा ?

उत्तर ८५-हता समवेयणा ।

प्रश्न ८६-से केणट्ठेण भते । ममवेयणा ?

उत्तर ८६-गोयमा¹ पुटविक्षाद्या मन्वे असन्नी अमज्झिभूय अणिदाए वेयण वेदेति से तेणट्ठेण... ।

प्रश्न ८७-पुटविक्षाद्या ण भते । मन्वे ममविरिया ?

उत्तर ८७-हता समविरिया ।

प्रश्न ८८-से केणट्ठेण ?

उत्तर ८८-गोयमा¹ पुटविक्षाद्या सन्वे माई मिच्छादिट्ठी । ताण णियइयाओ पच विरियाओ वज्जति त जहा आरमिया जाव...मिच्छादमण-वत्तिया । से तेणट्ठेण ..समाउया सभोववज्जणा जहा नेरइया तहा भाणियव्वा ।

84 The intake, *karma*, colour and tinge of the earth-bodies are similar to those of the infernal beings

Q 85 *Bhante* ! Do all the earth bodies have an equal feeling of suffering ?

A 85. Yes, they have an equal feeling of suffering

Q 86. *Bhante* ! Why so ?

A 86. Gautama ! All the earth-bodies are not conscious and so they have a feeling of suffering in an indeterminate way. Hence so ⁶¹

Q 87 *Bhante* ! Do all the earth-bodies have similar activities ?

A 87 Yes they have similar activities

Q 88 Why so ?

A 88. Gautama ! All the earth bodies are with decent and wrong outlook (So) as a rule, they have five activities which are those arising out of endeavour, and so on, till those arising out of perverted faith Hence so ... Like the infernal beings, they are with same-span and simultaneous-genesis

[on the organ and more organ beings)]

८९-जहा दुवविक्वाइया तहा.. चउरिदिया ।

९०-एचिदियतिरिक्खजोणिया जहा षेरदया णणत्त किरियायु ।

प्रश्न ९१-एचिदियतिरिक्खजोणिया ण भते ! सत्वे समचिरिया ?

उत्तर ९१-गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न ९२-ते वेणट्ठेण भत ! एव वुच्चइ ?

उत्तर ९२-गोयमा ! एचिदियतिरिक्खजोणिया तिविहा पप्रता त जहा सम्मदिट्ठी, मिच्छादिट्ठी सम्मामिच्छादिट्ठी । तत्थ ण जे ते सम्मदिट्ठी ते दुविहा पप्रता त जहा अमजया य मजयासजया य । तत्थ ण जे ते सजया-सजया तेमि ण तिण्णि किरियाआ वज्जति त जहा आरभिया परिणहिया मायावत्तिया । अमजयाण चत्तारि । मिच्छादिट्ठीण वच । सम्मामिच्छादिट्ठीण वच ।

89 As stated of the earth-bodies the same holds for the rest...till the four organ beings

90 The five-organ non-humans are similar to the infernal beings except in activities

Q 91. *Bhante* ! Do all the five-organ non-humans have similar activities ?

A 91—Gautama ! This is not necessarily so

Q 92. Why so, *Bhante* ! Why do you say so ?

A 92 Gautama ! The five-organ non-humans are of three types They are those with right outlook, those with wrong outlook and those with mixed outlook Those with right outlook are, again of two types *non restrained and restrained non restrained* Those who are restrained-non restrained have three activities, viz , those arising out of endeavour, those arising out of possession and those arising out of deceit The non-restrained have four activities, those with wrong outlook have five and those with mixed outlook have (also) five

[*on man's activities arising out of endeavour, etc*]

૧૩-મણુસ્સા જહા નેરદયા નાણત્ત જે મહાનરીરા તે ઘટ્ટરાણ પોમલે આહારેતિ તે આહુચ્ચ આહારેતિ । જે અપ્પસરીરા તે અપ્પતરાણ પોમલે આહારેતિ । અભિક્ષણ આહારેતિ । સેસ જહા ષેરદયાણ જાવ.. વેયના ।

પ્રશ્ન ૯૪-મણુસ્સા ન મતે ! સત્ત્વે સમચિરિયા ?

ઉત્તર ૯૪-ગોયમા ! ષો ઇણટ્ઠે સમટ્ઠે ।

પ્રશ્ન ૯૫-સે વેણટ્ઠેણ ।

ઉત્તર ૯૫-ગોયમા ! મણુસ્સા તિવિહા પન્નત્તા ત જહા સમ્મદિટ્ઠી મિચ્છા-દિટ્ઠી સમ્મામિચ્છાદિટ્ઠી । તત્થ ન જે તે સમ્મદિટ્ઠી તે તિવિહા પન્નત્તા ત જહા સજયા સજયાઃસજયા અસજયા । તત્થ ન જે તે સજયા તે દુવિહા પન્નત્તા ત જહા સરાગસજયા ય વીયરાગસજયા ય । તત્થ ન જે તે વીયરાગસજયા તે ન અકિરિયા । તત્થ ન જે તે સરાગસજયા તે દુવિહા પન્નત્તા ત જહા પમત્ત-સજયા ય અપમત્તસજયા ય । તત્થ ન જે તે અપમત્તસજયા તેસિ ન એગ-

मायावत्तिया किरिया कज्जइ। तत्थ ण ज ते पमत्तसजया तेसि ण दो किरियाओ कज्जति त जहा आरभिया मायावत्तिया। तत्थ ण ज ते सजयाऽमजया तेसि ण आइल्लाओ (आदिमाओ) तिण्णि किरियाओ कज्जति त जहा आरभिया परिग्गहिया मायावत्तिया। असजयाण चत्तारि किरियाओ कज्जति—आरभिया परिग्गहिया मायावत्तिया अप्पच्चकखाणपच्चया। मिच्छादिट्ठीण पच—आरभिया परिग्गहिया मायावत्तिया अप्पच्चकखाणपच्चया मिच्छादसणवत्तिया। सम्मामिच्छादिट्ठीण पच।

93 Human beings are as infernal beings difference (between the two) being that those with big bodies have intake of much matter and that from time to time while those with small bodies take fewer matter but very frequently The rest is as with the infernal beings till suffering

Q 94 *Bhante* ! Do all human beings have similar activities ?

A 94 *Gautama* ! This is not necessarily so

Q 95 Why not ?

A 95 *Gautama* ! Human beings are of three types They are those with right outlook those with wrong outlook and those with mixed outlook Those with right outlook are (again) of three types viz restrained restrained non restrained and non restrained The restrained (again) are of two types viz restrained with attachment and restrained without attachment The restrained without attachment have no activities The restrained with attachment are of two types viz the careless restrained and the careful restrained The careful restrained have activities arising out of deceit only the careless restrained have two activities, viz those arising out of endeavour and those arising out of possession the restrained non restrained have three activities viz those arising out of endeavour those arising out of possession and those arising out of deceit The non restrained have four activities arising out of endeavour out of possession out of deceit and out of non abstinence Those with wrong outlook have five activities arising out of

-endeavour, out of possession, out of deceit, out of non-abstinence and out of perverted faith Those with mixed outlook have (also) five⁶²

[on the celestial beings]

९६—वाणमत-जोइस-वेमाणिया जहा असुरकुमारा नवर वेयणाए णाणत्व—मायिमिच्छादिट्ठीउववन्नगा य^१ अप्पवेयणतरा अमायितम्मदिट्ठी-उववन्नगा य महावेयणातरागा भाणियच्चा जोइस-वेमाणिया ।

96 The Vanavyantaras, the Jyotiskas and the Vaimānikas are as the Asurakumāras, difference being in sufferings Of the Jyotiskas and the Vaimānikas, those who are born with deceit and wrong outlook have less suffering, but those who are free from deceit and have a right outlook have great suffering,—it must be stated

[on tinges]

प्रश्न ९७—मलेस्सा ण भत्ते,^१ नेरइया सव्वे समाहारागा ?

उत्तर ९७—ओहियाण सलेस्साण सुक्खलेस्साण एएत्ति ण तिण्ह एक्को गमो । कण्हलेस्साण नीलेस्साण पि एक्को गमो । नवर वेदणाए-मायिमिच्छादिट्ठी-उववन्नगा य अमायितम्मदिट्ठीउववन्नगा य भाणियच्चा । मणुस्सा किरियासु सराग-वीअराग-यमत्ता-यमत्ता न भाणियच्चा । काउलेस्साण वि एतेव गमो । नवर नेरइए जहा ओहिए दडए तहा भाणियच्चा । तेउलेस्सा पम्हलेस्सा जस्स अत्थि जहा ओहियो दटओ तहा भाणियच्चा । नवर मणुस्सा सरागा वीयरारा न भाणियच्चा ।

गाहा

दुक्खा-उए उदिण्णे आहारे बम्म-धन-लेस्सा य ।
ममवेयण समकिरिया समाउए जेव बोधच्चा ॥

Q 97 Bhante ! Do all the tinged infernal beings have the same intake ?

[on duration/stay in the life-cycles]

प्रश्न ९९—जीवस्म ण भते ! तीतद्धाए आदिट्ठस्स वइविहे ससारसच्चिट्ठण-
काले पण्णत्ते ?

उत्तर ९९—गोयमा ! चउव्विहे ससारसच्चिट्ठणकाले पण्णत्ते त जहा
णेरइयसमारसच्चिट्ठणकाले तिरिक्ख-मणुस्स-देव-ससारसच्चिट्ठणकाले य पण्णत्ते ।

प्रश्न १००—नेरइयससारसच्चिट्ठणकाले ण भते ! कतिविहे पण्णत्ते ?

उत्तर १००—गोयमा ! तिविहे पण्णत्ते त जहा सुन्नकाले अमुन्नकाले
मिस्सकाले ।

प्रश्न १०१—तिरिक्खजोणियससार.. पुच्छा ?

उत्तर १०१—गोयमा ! दुविहे पण्णत्ते त जहा अमुन्नकाले मिस्सकाले य ।

१०२—मणुस्साण य देवाण य जहा नेरइयाण ।

प्रश्न १०३—एयस्स ण भते ! नेरइयस्स ससारसच्चिट्ठणकालस्स सुन्न-
कालस्स अमुन्नकालस्स मीसकालस्स य वपरे वयरेहितो अप्पे वा बहूए वा तुल्ले
वा विसेसाहिण वा ?

उत्तर १०३—गोयमा ! सव्वत्योवे अमुन्नकाले मिस्सकाले अणतगुणे सुन्न-
काले अणतगुणे ।

१०४—तिरिक्खजोणियाण सव्वत्योवे अमुन्नकाले मिस्सकाले अणतगुणे ।

१०५—मणुम्म-देवाण य जहा नेरइयाण ।

प्रश्न १०६—एयस्स ण भते ! नेरइयससारसच्चिट्ठणकालस्स जाव...देव-
ममारसच्चिट्ठणकालस्स जाव विसेसाहिण वा ?

उत्तर १०६—गोयमा ! सव्वत्योवे मणुस्ससारसच्चिट्ठणकाले नेरइयमार-
सच्चिट्ठणकाले असखेज्जगुण देवससारसच्चिट्ठणकाले अमखेज्जगुणे तिरिक्ख-
जोणिएससारसच्चिट्ठणकाले अणतगुणे ।

A 97. Infernal beings in general, tinged infernal beings and those with white tinge, these three form one group ; those with black tinge and with deep blue tinge form one group, with this difference in their suffering that some are born with deceit and wrong outlook, while others are born without deceit and with right outlook. As to activities, the distinction between restrained with attachment and restrained without attachment, careless restrained and careful restrained, as applied to human beings, is not to be stated (about infernal beings with black and deep blue tinges which means that infernal beings with black and deep blue tinges are never restrained without attachment but are restrained with attachment, never careful restrained but careless restrained). Those with ash tinge form a group, with this characteristic that these are to be stated to be similar to the infernal beings in general. Those with red and lotus tinges are to be stated to be similar to infernal beings in general. The difference is that the distinction between those with attachment and those without attachment, as in case of human beings is not applicable here (since infernal beings are all invariably with attachment).

Couplet Misery and span of life are experienced as they arise
 As to intake, *karma*, colour and tinge,
 As to identity of suffering, of activities, of life-span
 These are to be taken as same with what is aforesaid-

प्रश्न ९८—वेद एव मतः । लेम्माओ पणत्ताओ ?

उत्तर ९८—गोयमा । छ लेम्माओ पणत्ता व जहा लेम्माण विइओ उद्देओ
 भाणियव्वो जाव. इइदी ।

Q 98 *Bhante* ! How many tinges have been stated ?

A 98 *Gautama* ! Six tinges have been stated. They are to be looked up in chapter two (of the *Paṇṇavanā Sūtra*⁶³, which states these to be black, blue ash, red, lotus/pink and white, ...till (what is stated about the tinge) of the fortunate (which is white)⁶⁴

[on duration/stay in the life-cycles]

प्रश्न ९९-जीवस्म ण भते ! तीनदाए वादिट्ठस्म वइविहे ससारसचिट्ठण-
काले पणत्ते ?

उत्तर ९९-गोयमा ! चउव्विहे ससारसचिट्ठणकाले पणत्ते त जहा
नेरइयमगारमचिट्ठणकाले तिरिक्ख-मणुस्स-देव-ससारसचिट्ठणकाले य पणत्ते ।

प्रश्न १००-नेरइयससारसचिट्ठणकाले ण भते ! कतिविहे पणत्ते ?

उत्तर १००-गोयमा ! तिदिहे पणत्ते त जहा सुन्नकाले अमुन्नकाले
मिस्सकाले ।

प्रश्न १०१-तिरिक्खजोणियससार.. पुच्छा ?

उत्तर १०१-गोयमा ! दुविहे पणत्ते त जहा अमुन्नकाले मिस्सकाले य ।

१०२-मणुस्साण य देवाण य जहा नेरइयाण ।

प्रश्न १०३-एयस्स ण भते ! नेरइयस्स ससारमचिट्ठणकालस्स सुन्न-
कालस्स अमुन्नकालस्स मीसकालस्स य कयरे कयरेहितो अप्पे वा बट्ठए वा तुल्ले
वा विसेसाहिए वा ?

उत्तर १०३-गोयमा ! सव्वत्थोवे असुन्नकाले मिस्सकाले अणत्तगुणे सुन्न-
काले अणत्तगुणे ।

१०४-तिरिक्खजोणिपाण सव्वत्थोवे अमुन्नकाले मिस्सकाले अणत्तगुणे ।

१०५-मणुस्स-देवाण य जहा नेरइयाण ।

प्रश्न १०६-एयस्स ण भते ! नेरइयससारमचिट्ठणकालस्स जाव...देव-
ससारसचिट्ठणकालस्स जाव . विसेसाहिए वा ?

उत्तर १०६-गोयमा ! सव्वत्थोवे मणुस्सससारमचिट्ठणकाले नेरइयससार-
सचिट्ठणकाले असखेज्जगुण देवससारसचिट्ठणकाले अगग्येज्जगुणे तिरिक्ख-
जोणिएससारसचिट्ठणकाले अणत्तगुणे ।

Q 99 *Bhante* ' How many types have been stated to be the durations in the life-cycles of those assigned in the past (of infernal beings, etc) ?

A 99 Gautama ' The durations in the life-cycles have been stated to be of four types They are the duration of the infernal beings that of the non human beings, that of the human beings and that of the celestial beings⁶⁵

Q 100 *Bhante* ' How many are the durations in the life-cycles of the infernal beings ?

A 100 Gautama ' They are said to be three, viz., till the time of total replacement, till the time of total non replacement and till the time of replacement of all save one⁶⁶

Q 101 And *Bhante*, how many in the case of the non-human beings ?

A 101 Gautama ' Two which are, till total non replacement, and till replacement of all save one

102 Those of the human beings and celestial beings are similar to those of the infernal beings

Q 103 *Bhante* ' Of the three durations of the infernals, viz, till total replacement, till total non replacement and till the replacement of all save one which one/ones exceed(s) fall(s) short is (are) the same or has (have) some speciality ?

A 103 Gautama ' Shortest is the duration of total non-replacement, innumerable times more is the duration of total replacement of all save one, innumerable times more (than the second) is the duration of total replacement⁶⁷

104 In case of non human beings shorter is the duration of total non replacement, but innumerable times more is the mixed duration (i.e., duration till total replacement of all save one)

105. Of the human beings and celestial beings, (durations in the life cycles are) the same as those of the infernal beings

Q 106 *Bhante* ! Of the durations in the life-cycles of the infernal beings .. till those of the celestial beings, which are more, which are less, which are similar, and which are specially characterised ?

A 106 Gautama ! The duration in the life cycles of the human beings is the shortest , that of the infernal beings is many times more , still more by many times is the duration in the life cycles of the celestial beings , the largest by innumerable times is the duration in the life cycles of the non human beings⁶⁸

[on activities that end all activities]

प्रश्न १०७—जीवे ण भते ! अतकिरिय करेज्जा ?

उत्तर १०७—भोयमा ! अत्येगइए करेज्जा अत्येगइए नो करेज्जा । अत-
किरियापय नेयव्व ।

Q 107 *Bhante* ! Does the living being engage in activities that end all activities ?

A 107 Gautama ! Some do and others do not Reference may be made to the chapter on such activities (in the *Pannavana Sutra*)⁶⁹

[on celestial positions]

प्रश्न १०८—अह भते ! अमज्जमवियदव्वदेवाण अविराहियसजमाण विरा-
हीयसजमाण अविराहियसजमासजमाण विराहियसजमासजमाण असण्णीण
तावमाण वदप्पियाण चरणपरिव्वायमाण विव्विसियाण तेरिच्छियाण आजी-
वियाण आभिओगियाण सल्लिगीण दसणवावन्नगाण एएसि ण देवलोगेसु
उववज्जमाणाण वस्म वहि उववाए पयत्ते ?

उत्तर १०८-गोयमा । अमजयभविद्यद्वदेवाण जहण्णेण भवणवासिमु उक्कोसेण उवरिमगेविज्जएसु । अविराहियसजमाण जहण्णेण सोहम्मे कप्पे उक्कोसेण सच्चट्ठसिद्धे विमाणे । विराहियसजमाण जहण्णेण भवणवासिमु उक्कोसेण सोहम्मे कप्पे । अविराहियसजमासजमाण जहण्णेण सोहम्मे कप्पे उक्कोसेण अच्चुए कप्पे । विराहियसजमासजमाण जहण्णेण भवणवासिमु उक्कोसेण जोडसिएमु । असण्णीण जहण्णेण भवणवासिमु उक्कोसेण वाणमतरेसु । अवसेसा सत्त्वे जहण्णेण भवणवासिमु उक्कोसेण वोच्चाभि— तावसाण जोडसिएमु कर्दाप्पियाण सोहम्मे कप्पे चरण-परिव्यायगाण वमलेए कप्पे किम्बिमियाण लतगे कप्पे तेरिच्छियाण सहसारे कप्पे आजीवियाण अच्चुए कप्पे आभिओगियाण अच्चुए कप्पे सल्लिणीण दमणवावन्नगाण उवरिमगे- विज्जएसु ।

Q 108 *Bhante* ! When assigned to higher spheres, where are the following reborn the unrestrained would be celestial beings, the restrained pure, (i.e., one without any lapse, or one who has healed up lapse, if any), the restrained impure (who cares not to heal up the lapse), the restrained-unrestrained pure, the restrained-unrestrained impure, living beings without mind, *tāpasas*, *kāṇḍarpikas*, *caraka paribrahjakas*, *kīlbiṣikas*, *tiryakas*, *aynikas*, *abhiyogikas*, and any other wearing the external marks of a monk?⁷⁰ ?

A 108 *Gautama* ! The unrestrained would be celestial beings are, at the lowest, born among the Bhavanavāsīs, and, at the highest, in the Graiveyaka-vimānas the restrained pure are, at the lowest, born in the Saudharma-kalpa, and, at the highest, in the Sarbārthasiddha-vimāna, the restrained impure are, at the lowest, born among the Bhavanavāsīs, and, at the highest, in the Saudharma-kalpa, the restrained-unrestrained pure are, at the lowest, born in the Saudharma-kalpa, and, at the highest, in the Acyuta kalpa, the restrained unrestrained impure are, at the lowest, born among the Bhavanavāsīs, and, at the highest, among the Jyotiṣkas, living beings without mind are, at the lowest, born among the Bhavanavāsīs, and, at the highest, among the Vanavyantaras, the rest are, at the lowest, born among the Bhavanavāsīs, and, at the highest, as follows. the

tāpasas among the *Jyotiskas*, the *kāṇḍarpikas* in the *Sau-dharma-kalpa*, the *caraka paribrājakas* in the *Brahmaloka*, the *kilbiṣakas* in the *Lāntaka-kalpa*, the *tiryakas* in the *Sahasrāra kalpa*, the *āyvikas* and the *abhiyogikas* in the *Acyuta kalpa*, and the rest in the upper *virāṇas*⁷¹.

[on the life-span of living beings without mind]

प्रश्न १०९-वइविहे ण भते ! असनिआउए पन्नत्ते ?

उत्तर १०९-गोयमा ! चउच्चिहे असनिआउए पन्नत्ते त जहा नेरइय-असनिआउए तिरिक्ख-मनुस्स-देवअसनिआउए ।

प्रश्न ११०-अमणी ण भते ! जीवे वि नेरइयाउय पकरेइ तिरिक्ख-मणु-देवाउय पकरेइ ?

उत्तर ११०-हता गोयमा ! नेरइयाउय पि पकरेइ तिरिक्ख-देवाउय पि पकरेइ । नेरइयाउय पकरेमाणे जहण्णेण दसवामसहस्साइ उक्कोसेण पल्लोवमस्स असखेज्जभाग पकरेइ । तिरिक्खजीणिआउय पकरेमाणे जहण्णेण अतोमुहुत उक्कोसेण पल्लोवमस्स असखेज्जभाग पकरेइ । मणु-स्माउय वि एव भेव । देवाउय जहा नेरइयाउए ।

प्रश्न १११-एयस्म ण भते ! नेरइयअसनिआउयस्स तिरिक्ख-मणु-देव-असनिआउयस्स कयरे कयरे० जाव विसेसाहिए वा ?

उत्तर १११-गोयमा ! सव्वत्थोवे देवअसनिआउए मणुस्सअसनीआउए अमखेज्जगुणे तिरियअसनीआउए असखेज्जगुणे नेरइयअसनीआउए अस-खेज्जगुणे ।

Q 109 *Bhante ! How many are stated to be the life-spans of beings without mind ?*

A 109. *Gautama !* They are stated to be of four types, which are, as infernal beings without mind, as non-humans without mind, as humans without mind, and as celestial beings without mind.

Q 110 *Bhante* ' Those who are without mind—do they acquire the life span of the infernal beings, of the non human beings, of the human beings, of the celestial beings ?

A 110 Gautama ' Acquire (these) the life-span of the infernal beings, also of the non human beings, of the human beings, and of the celestial beings Those acquiring infernal life-span do so for a minimum period of 10,000 years and a maximum period of innumerable fractions of a *palyopama* ; those acquiring life-span of the non-humans do so for a minimum period of less than 48 minutes and a maximum period of innumerable fractions of a *palyopama* , those acquiring human life-span have a minimum and a maximum duration similar to that of the non-human beings , the celestial life-span is akin to the infernal life-span

Q 111 *Bhante* ' Of the life span of the infernal beings without mind, and so also those of non-human beings human beings and celestial beings (all without mind) which ones are more, and which ones are less, which ones are similar, and which ones have speciality ?

A 111 Gautama ' Lowest is the life-span of the celestial beings without mind , innumerable times more is the life span of the human beings without mind , still innumerable times more is that of the non-human beings without mind , and still further more is that of the infernal beings without mind

मेव भवे । सेव भवे । ति ।

Bhante ' So they are Glory be to the Lord ' So saying Gautama paid his homage and obeisance and withdrew to his seat

विद्ध्यो उद्देसो सम्पत्तो । Chapter two ends

दृष्टो उद्देशो

CHAPTER THREE

[on delusion of faith]

प्रश्न ११२—जीवा न भवे ! क्यामोहनिग्रहे कस्मै वडे ?

उत्तर ११२—हता वडे ।

प्रश्न ११३—मे भवे ! कि देवेण देमे वडे देवेण सवे वडे सवेण देमे वडे सवेण सवे वडे ?

उत्तर ११३—नायमा ! ना देवेण देमे वडे नो देवेण सवे वडे नो सवेण देमे वडे सवेण सवे वडे ।

प्रश्न ११४—नैरइयाण भवे ! क्यामोहनिग्रहे कस्मै वडे ?

उत्तर ११४—हता वडे जाव ..सवेण सवे वडे एव जाव ..वेमाणिवाण दहा भाणिमव्वो ।

प्रश्न ११५—जीवा न भवे ! क्यामोहनिग्रहे कस्मै करिमु ?

उत्तर ११५—हता करिमु ।

प्रश्न ११६—न भवे ! कि देवेण देम करिमु ?

उत्तर ११६—एएण भवितावेण दृष्टो भाणिमव्वो जाव ..वेमाणिवाण एव करेण एव वि दृष्टा जाव...वेमाणिवाण एव करिस्सति एव वि दृष्टो जाव ..वेमाणिवाण एव वि ए चिणिगु चिनि चिणिम्मनि उव्विए उव्विणिगु उव्विणि उव्विणिम्मनि उदीरेमु उदीरेणि उदीरिम्मनि वरेमु वेरेणि वेदिम्मनि निग्गेग्गु निग्गरेणि निग्गस्सिस्सति ।

माहा

कड चिया उवचिया उदोरिया वेदिया य निज्जिण्णा ।
आदितिए चउभेदा तियभेया पच्छिमा तिण्णि॥

Q 112 *Bhante* ! Have the faith deluding *karmas* been acquired by the living beings⁷³ ?

A 112 Yes, (they have been) acquired

Q 113 *Bhante* ! Have they been acquired by part in part, by part in whole by whole in part, or by whole in whole ?

A 113 Gautama ! Not by part in part, nor by part in whole, nor by whole in part but by whole in whole⁷⁴

Q 114 *Bhante* ! Have the faith deluding *karmas* been acquired by the infernal beings ?

A 114 Yes, (they have been so) acquired (not by part in part etc but) by whole in whole, and thus by all the species till the Vaimānikas

Q 115 *Bhante* ! Will the living beings acquire faith-deluding *karma* ?

A 115 Yes, they will

Q 116 *Bhante* ! Will they do so by part in part and so on (repeat four questions as before)

A 116 They have done so as aforesaid, (i.e., by whole in whole), and that for all the species till the Vaimānikas, and all of them till the Vaimānikas do so and will do so And, likewise—absorption do absorb, did absorb, will absorb, assimilation, do assimilate did assimilate, will assimilate, bringing up, do bring up, did bring up, will bring up, suffering do suffer, did suffer, will suffer, exhaustion, do exhaust did exhaust, will exhaust⁷⁴

Couplet Acquisition, absorption assimilation,
Bringing up, suffering exhaustion—
First three take four forms each,
Last three take only three

[*on suffering from delusion of faith*]

प्रश्न ११७—जीवा ण भते ! कखामोहणिज्ज कम्म वेदेति ?

उत्तर ११७—हता गोयमा ! वेदेति ।

प्रश्न ११८—बह ण भते ! जीवा वखामोहणिज्ज कम्म वेदेति ?

उत्तर ११८—गोयमा ! तेहि तेहि कारणेहि सकिया कखिया विनिगिठिया भेदसमावन्ता कलुससमावन्ता एव खलु जीवा कखामोहणिज्ज कम्म वेदेति ।

प्रश्न ११९—से णूण भते ! तमेव सच्च णीसक ण जिणेहि पवेइय ?

उत्तर ११९—हता गोयमा ! तमेव सच्च णीसक ण जिणेहि पवेइय ।

प्रश्न १२०—से णूण भते ! एव मण धारेमाणे एव पकरेमाणे एव विन्डे-
माणे एव सवरेमाणे भाणाए आराहए भवद ?

उत्तर १२०—हता गोयमा ! एव मण धारेमाणे जाव भवद ।

Q 117 *Bhante* ! Do the living beings suffer from faith-deluding *karma* ?

A 117 Yes Gautama ! They do suffer

Q 118 *Bhante* ! How do the living beings suffer from faith-deluding *karma* ?

A 118 Gautama ! They suffer from faith deluding *karma* for diverse causes that fix them in doubt in desire for some other faith, in wavering split understanding and spite⁷⁵

Q 119 *Bhante* ! Is that which is propounded only by a Jina true and beyond doubt ?

A 119 Yes, Gautama ! That which is propounded only by a Jina is true and beyond doubt

Q 120 *Bhante* ! By accepting as true and beyond doubt what a Jina has propounded by fixing his faith in it, by incorporating it in his conduct, by living as per this prescription, by preventing *karma* inflow, does the living being become a true follower of the Jina ?

A 120 Yes Gautama ! By accepting as true and beyond doubt till by preventing *karma* inflow the living being becomes a true follower of the Jina

[*on the state of being and state of non being*]

प्रश्न १२१—से णूण भते ! अत्थित्त अत्थित्ते परिणमइ नत्थित्त नत्थित्ते परिणमइ ?

उत्तर १२१—हता गोयमा ! जाव परिणमइ ।

प्रश्न १२२—ज त भते ! अत्थित्त अत्थित्ते परिणमइ नत्थित्त नत्थित्ते परिणमइ त किं पयोगसा बीससा ?

उत्तर १२२—गोयमा ! पयोगसा वि त बीससा वि त ।

प्रश्न १२३—जहा ते भते ! अत्थित्त अत्थित्ते परिणमइ तहा ते नत्थित्त नत्थित्ते परिणमइ ? जहा ते नत्थित्त नत्थित्ते परिणमइ तहा ते अत्थित्त अत्थित्ते परिणमइ ?

उत्तर १२३—हता गोयमा ! जहा मे अत्थित्त अत्थित्ते परिणमइ तहा मे नत्थित्त नत्थित्ते परिणमइ । जहा मे नत्थित्त नत्थित्ते परिणमइ तहा मे अत्थित्त अत्थित्ते परिणमइ ।

प्रश्न १२४—से णूण भते ! अत्थित्त अत्थित्ते गमणिज्ज ?

उत्तर १२४—जहा परिणमइ दो आलावगा तहा ते इह गमणिज्जेण वि दो आलावगा भाणियव्वा । जाव मे अत्थित्त अत्थित्ते गमणिज्ज ।

प्रश्न १२५—जहा ते भंते ! एत्वं गमणिज्जं तहा ते इहं गमणिज्जं जहा ते इहं गमणिज्जं तहा ते एत्वं गमणिज्जं ?

उत्तर १२५—हंता गोयमा ! जहा मे एत्वं गमणिज्जं जाव...तहा मे एत्वं गमणिज्जं ।

Q. 121. *Bhante* ! Does a state of being turn into a state of being and a state of non-being into a state of non-being ?

A. 121. Yes, Gautama ! They do so (as you state)⁷⁶.

Q. 122. *Bhante* ! A state of being turns into a state of being, and a state of non-being turns into a state of non-being. Is it induced or spontaneous ?

A. 122. Gautama ! It is induced and it is also spontaneous⁷⁷.

Q. 123. *Bhante* ! As stated by you, a state of being turns into a state of being ; does it follow therefrom that a state of non-being turns into a state of non-being ? And as you say, a state of non-being turns into a state of non-being ; does it follow therefrom that a state of being turns into a state of being ?

A. 123. Gautama ! As in my view, a state of being turns into a state of being, so does a state of non-being turn into a state of non-being ; and, as a state of non-being turns into a state of non-being, so does a state of being turn into a state of being⁷⁸.

Q. 124. *Bhante* ! Does a state of being enter into a state of being ?

A. 124. Gautama ! As has been said about 'turning' in the two states of being and non-being, so about entering into in both the states,...till a state of being enters into a state of being.

Q. 125. *Bhante* ! What has been said of self, does it apply to another self ? And what applies to another self, does it apply to self⁷⁹ ?

A. 125. *Gautama* ! One should treat self in the same manner as another self ; and one should treat another self in the same manner as self.

[*on bondage, etc., of the faith-deluding karma*]

प्रश्न १२६—जीवा ण भते ! कस्सामोहणिज्ज कम्म बधति ?

उत्तर १२६—हता गोयमा ! बधति ।

प्रश्न १२७—कह ण भते ! जीवा कस्सामोहणिज्ज कम्म बधति ?

उत्तर १२७—गोयमा ! पमादपञ्चया जोगनिमित्त च ।

प्रश्न १२८—से ण भते ! पमाए किपवहे ?

उत्तर १२८—गोयमा ! जोगप्पवहे ।

प्रश्न १२९—से ण भते ! जोए विपवहे ?

उत्तर १२९—गोयमा ! वीरियप्पवहे ।

प्रश्न १३०—से ण भते ! वीरिए किपवहे ?

उत्तर १३०—गोयमा ! सरीरप्पवहे ।

प्रश्न १३१—से ण भते ! सरीरे किपवहे ?

उत्तर १३१—गोयमा ! जीवप्पवहे । एव सति अत्थि उट्ठाणेइ वा बम्भेइ वा बलेइ वा वीरिएइ वा पुरिसक्कारप्परिक्खमेइ वा ।

Q. 126. *Bhante* ! Do the living beings tie themselves with faith-deluding karma ?

A 126 Yes, Gautama, they do tie themselves

Q 127 *Bhante* ! How do the living beings tie themselves with faith deluding *karma* ?

A 127 Gautama, by carelessness and by activities of body, mind and speech⁸⁰

Q 128 *Bhante* ! Wherefrom does carelessness originate ?

A 128 Gautama, from the activities of body, mind and speech

Q 129 *Bhante* ! Wherefrom do these activities arise ?

A 129 Gautama, from energy⁸¹

Q 130 *Bhante* ! What s the source of energy ?

A 130 Gautama ! The body

Q 131 *Bhante* ! What's the base of the body ?

A 131 Gautama ! The soul The body has been acquired on account of endeavour action, strength, energy and self exertion⁸²

प्रश्न १३०—अ पून मत्त ! अण्णमा चव उदीरेइ अण्णमा चेव गरहइ अण्णमा चेव मवरइ ?

उत्तर १३०—हता गायमा ! अण्णमा चव० त चव उन्वारयेच्च ।

प्रश्न १३१—अ त मत्त ! अण्णमा चव उदीरेइ अण्णमा चेव गरहइ अण्णमा चेव मवरइ त किं उदिण्ण उदीरेइ अनुदिण्ण उदीरेइ अनुदिण्ण उदीरणाभविय कम्म उदीरेइ उदयापनरपच्छा वड कम्म उदारइ ?

उत्तर १३१—गायमा ! ना उदीण्ण उदीरेइ ना अनुदिण्ण उदीरेइ अनुदिण्ण उदीरणा भविय कम्म उदारइ णा उदयापनरपच्छा वड कम्म उदारइ ।

प्रश्न १३४—ज त भत । अणुदिण्ण उदीरणा भविय कम्म उदीरेइ त कि उट्ठाणेण कम्मेण बलेण वीरिएण पुरिसक्कारपरिक्कमेण अणुदिण्ण उदीरणाभविय कम्म उदीरेइ उदाहु त अणुट्ठाणेण अकम्मेण अवलेण अवीरिएण अपुरिक्कारपरिक्कमेण अणुदिण्ण उदीरणाभविय कम्म उदीरेइ ?

उत्तर १३४—गोयमा । त उट्ठाणेण वि कम्मेण वि बलेण वि वीरियेण वि पुरिसक्कारपरिक्कमेण वि अणुदिण्ण उदीरणाभविय कम्म उदीरेइ । णो त अणुट्ठाणेण अकम्मेण अवलेण अवीरिएण अपुरिसक्कारपरिक्कमेण अणुदिण्ण उदीरणाभविय कम्म उदीरेइ । एव सति अत्थि उट्ठाणेइ वा कम्मेइ वा बलेइ वा वीरिएइ वा पुरिसक्कारपरिक्कमेइ वा ।

प्रश्न १३५—से णूण भते । अप्पणा चेव उवसामेइ अप्पणा चेव गरहइ अप्पणा चेव सवरेइ ?

उत्तर १३५—हुता गोयमा । एत्थ वि तहेव भाणियक्ख नवर अणुदिण्ण उवसामेइ । सेसा पडिसेहेय्वा तिण्णि ।

प्रश्न १३६—ज त भत । अणुदिण्ण उवसामेइ त कि उट्ठाणेण ?

उत्तर १३६—जाव .पुरिसक्कारपरिक्कमेति वा ।

प्रश्न १३७—से णूण भते । अप्पणा चेव वेदेइ अप्पणा चेव गरहइ ?

उत्तर १३७—एत्थ वि सव्वे वि परिवाडी नवर उदिन्नि वेएइ णो अणुदिण्ण वेएइ एव जाव ..पुरिसक्कारपरिक्कमेइ वा ।

प्रश्न १३८—से णूण भते । अप्पणा चेव निज्जरेति अप्पणा चेव गरहइ ?

उत्तर १३८—एत्थ वि सव्वे वि परिवाडी नवर उदयाणतरपच्छाकड कम्म निज्जरेइ एव जाव ..परिक्कमेइ वा ।

Q 132 *Bhante* ¹ Does he bring up *karma* by his own soul ? Does he censure them by his own soul ? Does he prevent their inflow by his own soul²³ ?

A 132 Yes, Gautama, all by his own soul²⁴

Q 133 *Bhante* ! As you say, the living being brings up *karma* by his own soul, censures them by his own soul, prevents their inflow by his own soul (In doing so,) does he bring up those that are already mature, or those that are yet immature, or those that are not yet mature but are about to mature, or those that matured long back⁶³ ?

A. 133 *Gautama* ! (He) does not bring up those that are already mature, nor those that are yet immature, but those that are not yet mature though they are about to mature, and not (surely) those that matured long back⁶⁴

Q 134 *Bhante* ! As you say, (he) brings up those that are not yet mature but are fit enough to mature, (now,) does he bring up *karma* which are fit enough to mature by endeavour, by action, by strength, by energy, by self-exertion ? Or, does he do so by non-endeavour, non action, non strength, non-energy, non-exertion ?

A 134 *Gautama* ! He does bring up *karma* not yet mature but fit enough to mature by endeavour, also by action, also by strength also by energy, and also by self-exertion, but he does not bring up *karma* not yet mature but fit enough to mature by non-endeavour, non action, non strength, non-energy, non-exertion Hence exist endeavour, action, strength, energy and self-exertion

Q 135 *Bhante* ! Does he, by his own soul, tranquilise (them), censure (them), prevent (their) inflow⁶⁵ ?

A 135 *Gautama* ! Here too as aforesaid, with this difference that such *karma* as are not yet mature are tranquilised, not the remaining three

Q. 136 *Bhante* ! He tranquilises *karma* which are not yet mature Does he do so by endeavour ?

A. 136. (Yes by endeavour, etc.).. till self-exertion

Q 137 *Bhante* ! Does he experience by his own soul ? Does he decay by his own soul ?

A 137 All this in the same manner, with this difference that (he) experiences what is already mature, and not what is not mature, and so on ..till self-exertion.

Q 138 *Bhante* ! (Does he) exhaust by his own soul ? Does he decay by his own soul ?

A 138 All this in the same manner, with this difference that (he) exhausts those that matured long back and so on ..till self exertion²²

[on faith delusion of infernals and monks]

प्रश्न १३९-नैरदया ण भवे । कखामोहमिज्ज कम्म वेएति ?

उत्तर १३९-जहा ओहिया जीवा तहा नैरदया जाव यणियकुमारा ।

प्रश्न १४०-पुडविककाइया ण भवे । कखामोहमिज्ज कम्म वेएति ?

उत्तर १४०-हता वेइति ।

प्रश्न १४१-कह ण भवे । पुडविककाइया कखामोहमिज्ज कम्म वेएति ?

उत्तर १४१-गोयमा । तेमि ण जोवाण णो एव तक्का इ वा सण्णा इ वा पण्णा इ वा मणे इ वा वई ति वा अम्हे ण कखामोहमिज्ज कम्म वेएमो वेएति पुण ते ।

प्रश्न १४२-वे णूण भवे । समेव सण्व णीसक ज जिगेहि पवेइय ?

उत्तर १४२-वेस त चेव जाव पुरिस्सकारपरिक्कमेइ वा एव जाव चउरिदियाण पविदिम तिरिक्खजोणिया जाव वेमाणिया जहा ओहिया जीवा ।

प्रश्न १४३-अत्थि ण भवे । समणा वि निग्गया कखामोहमिज्ज कम्म वेएति ?

उत्तर १४३-हवा अथि ।

प्रश्न १४४-कहू ण भते ! समणा विग्गया कखामोहणिज्ज कम्म वेएनि ?

उत्तर १४४-गोयमा ! तेहि तेहि कारणहि नाणतरेहि दसणतरेहि चरित्ततरेहि लिगतरेहि पययणतरेहि पावयणतरेहि कप्पतरेहि मग्गतरेहि मयतरेहि भग्तरेहि णयतरेहि नियमतरेहि पमाणतरेहि सकिया कखिया वित्तिविच्छिया भयममावघा कलुससमावघा एव खलु समणा विग्गया कखामोहणिज्ज कम्म वेइति ।

प्रश्न १४५-से णूण भत ! तमेव सच्च णीसक ज जिणहि पवदति ?

उत्तर १४५-हता गोयमा ! तमेव सच्च णीसक एव जाव पुरिसवकार परकवभेइ वा ।

Q 139 *Bhante* ! Do the infernals experience faith deluding *karma* ?

A 139 As with the ordinary living beings so with the infernals till the Stanitakumaras

Q 140 *Bhante* ! Do the earth bodies experience faith deluding *karma* ?

A 140 Yes they do

Q 141 *Etarte* ! How do the earth bodies experience faith deluding *karma*⁶⁹ ?

A 141 *Gautama* ! It is true that they do not have argument notion intelligence mind or word to say do I experience faith deluding *karma* but still they experience⁶⁹

Q 142 *Elante* ! Are those who have sought refuge with the Jina correct and saved from fear ?

A 142 Yes as aforesaid till self exertion and this (is to be understood) to apply till four-organ beings and five-organ non human beings till the Varmanikas—all as with ordinary living beings

Q. 143 *Bhante* ! Do the tie-free *śramanas* experience faith-deluding *karma* ?

A. 143. Yes, they do.

Q. 144. *Bhante* ! How do the tie-free *śramanas* experience faith-deluding *karma* ?

A. 144 *Gautama* ! By the same causes, under the influence of diverse knowledge, faith, conduct, external mark, discourse, preceptor, sanction, path, view-point, category, mode, rule and logic, all diverse, do the tie-free *śramanas* experience faith-deluding *karma* by acquiring doubt, desire for another faith, wavering, split understanding and spite⁹¹.

Q 145 *Bhante* ! Are those who have taken shelter with the Jina correct and well-fortified ?

A 145. Yes, *Gautama*, they are. They are correct, well-fortified, and so on ..till self-exertion.

मेव भवे ! मेव भवे ! ति

Bhante ! So they are. Glory be to the Lord ! So saying, *Gautama* paid his homage and obeisance and withdrew to his seat.

तदत्रो उद्देशो गम्यतो । Chapter three ends

चतुर्थो उददेशो

CHAPTER FOUR

[on *karma* divisions]

प्रश्न १४६—वह क भूत ! कम्मपण्डाया पणत्ताया ?

उत्तर १४६—यायमा ! अठ्ठ कम्मपणाना पणत्ताया । कम्मपण्डाए पद्मो उद्दगा नेय्वो जाव अणुनागा सम्मत्ता ।

गार्हा

ए पयं वह वघइ वडहि च टाणं वघइ पयटा ।
वड वडइ य पयटा अणुनागा कविं सम्म ॥

Q 146—*Bhante* ! How many have been stated to be the divisions of *karma* ?

A 146—*Gautama* ! *Karma* divisions have been stated to be eight Refer on this the first chapter entitled Nature of *Karma* (in the *Pannavāna Sūtra*) till *karma* divisions relating to intensity

Couplet How many are the *karma* divisions ?
How about bondage ? From how many quarters
Emanate fetters from (*karma*) divisions ?
How many divisions are experienced ?
What's the extent of their intensity ?

[on endeavour to move up]

प्रश्न १४७—योहि क भूत ! मोहविज्जा वडा वडइ उद्विगु उद्विगु पणत्ताया ?

ઉત્તર ૧૪૭-હતા ઉવડઠાઁજ્ઞા ।

પ્રશ્ન ૧૪૮-હે ભતે ! કિ વીરિયતાઁ ઉવડઠાઁજ્ઞા અવીરિયતાઁ ઉવડઠાઁજ્ઞા ?

ઉત્તર ૧૪૮-ઝોયમા ! વીરિયતાઁ ઉવડઠાઁજ્ઞા ણો અવીરિયતાઁ ઉવડઠાઁજ્ઞા ।

પ્રશ્ન ૧૪૯-જદ વીરિયતાઁ ઉવડઠાઁજ્ઞા કિ વાલવીરિયતાઁ ઉવડઠાઁજ્ઞા પઙ્કિયવીરિયતાઁ ઉવડઠાઁજ્ઞા ચાલપઙ્કિયવીરિયતાઁ ઉવડઠાઁજ્ઞા ?

ઉત્તર ૧૪૯-ઝોયમા ! વાલવીરિયતાઁ ઉવડઠાઁજ્ઞા ણો પઙ્કિયવીરિયતાઁ ઉવડઠાઁજ્ઞા ણો ચાલપઙ્કિયવીરિયતાઁ ઉવડઠાઁજ્ઞા ।

Q 147—*Bhante* ! When faith-deluding *karmā* has already come up, does a living being endeavour to move up ?

A 147—Yes, (he) endeavours to move up⁸³

Q 148—*Bhante* ! Does (he) endeavour to move up by energy, or by non-energy ?

A 148—*Gautama* ! By energy (he) endeavours to move up, not by non-energy

Q 149—*Bhante* ! If (he) moves up by energy, is it by the fool's energy, or by the prudent's energy or by mixed energy ?

A. 149—*Gautama* ! (He) moves up by the fool's energy, not by the prudent's energy, nor by mixed energy

[on movement down]

પ્રશ્ન ૧૫૦-જીવે ણ ભતે ! મોહણિજ્ઞેણ કઢેણ કમ્મેણ ઉદિગ્ગેણ અવક્કમેજ્ઞા ?

उत्तर १५०—हता अवक्कमज्जा ।

प्रश्न १५१—स भत । जाव वात्पडियवीरियत्ताए अवक्कमेज्जा ?

उत्तर १५१—भोयमा । बाल्पवीरियत्ताए अवक्कमेज्जा नो पडियवीरियत्ताए अवक्कमेज्जा सिय वात्पडियवीरियत्ताए अवक्कमेज्जा । जहा उदिग्गेण दो आगवणा तहा उवमनेण वि दा आलावणा भाणियव्वा नवर उवठाएज्जा पणियवीरियत्ताए अवक्कमेज्जा वात्पडियवारियत्ताए ।

प्रश्न १५२—ने भत । वि आयाए अवक्कमइ अगायाए अवक्कमइ ?

उत्तर १५२—गायमा । आयाए अवक्कमइ णा अगायाए अवक्कमइ ।

प्रश्न १५३—माहिज्ज वम्म वएमाणे स वट्ठेय भते । एव ?

उत्तर १५३—गायमा । पुंस्वि म एय एव रोयइ इयाणि स एय एव मो रोयइ एव यन्तु एय एव ।

Q 150 *Bhante* ! When faith-deluding *karma* has already come up does a living being endeavour to move down ?

A 150 Yes, (he) endeavours to move down

Q 151 *Bhante* ! (Does he endeavour to move down by the fool's energy the prudent's energy or) by mixed energy ?

A 151 Gautama ! (He) moves down by the fool's energy, not by the prudent's energy but sometimes by mixed energy. Just as two statements have been made about moving up so two statements have to be made about moving down with this difference that the movement up takes place by the prudent's energy and the movement down by mixed energy."

Q 152 *Bhante* ! Does the movement down take place by soul or by non-soul ?

A 152 Gautama¹ The movement down takes place by soul, not by non soul

Q 153 Bhante¹ Why does it happen like this when faith-deluding karma is being suffered ?

A 153 Gautama¹ Previously he relished in this, but now he does not Hence it happens like this⁹⁰.

[on liberation at the exhaustion of karma]

प्रश्न १५४—सं गुण भते । नेरइयस्स वा तिरिक्खजोणियस्स वा मणूस्स वा देवस्स वा जे कडे पावे कम्मे नत्थि तस्स अवेइत्ता मोक्खो ?

उत्तर १५४—हता गोयमा । नेरइयस्स वा तिरिक्खज-मणु-देवस्स वा जे कडे पावे कम्मे नत्थि तस्स अवेइत्ता मोक्खो ।

प्रश्न १५५—से केणट्ठेण भते । एव वच्चइ नेरइयस्स वा जाव मोक्खो ?

उत्तर १५५—एव खलु मए गोयमा । दुविहे कम्मे पत्तते । त जहा पएसकम्मे य अणुभागकम्मे य । तत्थ ण ज त पएसकम्म त नियमा वेएइ तत्थ ण ज त अणुभागकम्म त अत्येगइय वेएइ अत्येगइय णो वेएइ । पायमेय अरहया सुयमेय अरहया विप्रामेय अरहया इम कम्म अय जीवे अ-भोवगमियाए वेयणाए वेदेस्सइ इम कम्म अय जीवे उवक्कामियाए वेदणाए वेदेस्सइ अहाकम्म अहानिगरण जहा जहा त भगवया दिट्ठं तहा तहा त विप्परिणमित्ततीति । से तेणट्ठेण गोयमा । नेरइयस्स वा जाव भुक्खे ।

Q 154 Bhante¹ Those who have performed non-righteous acts, be they infernals or non-humans, humans or celestials, do they attain liberation without experiencing karma effects⁹⁰

A 154 Gautama¹ Be they infernals or non-humans, humans or celestials those who have performed non righteous acts are not liberated without experiencing their effects

Q 155 *Bhante* ' Why do ye ordain like this that 'be they infernals,, .till are not liberated without experiencing their effects' ?

A 155 *Gautama* ' *Karma* has been stated by me to be of two types They are *karma* integrated with soul spaces called *pradesa karma*, and *karma* density (i e , the extensiveness-intensiveness thereof) called *anubhaga karma* Of these, *pradesa karma* must, as a rule be experienced but *anubhaga karma* some experience, while others do not⁹⁷ It is well known, well recollected⁹⁸, well perceived by the *arhantas* which *karma* the living being experiences willingly, and which *karma* he experiences unwillingly⁹⁹. He will get the outcome as per the nature of *karma* acquired, as per time place and status, as has been seen by the *arhantas*¹⁰⁰ Hence, *Gautama* ' did I say, be they infernals and so on,, till are not liberated without experiencing their effects'

[on the eternity of matter]

प्रश्न १५६-एव ण भने । पोण्णे अनीत जगत्त सामय समय भुवीति वत्तव्व मिया ?

उत्तर १५६-हता गोयमा । एत ण पोण्णे अनीत जगत्त सामय समय भुवीति वत्तव्व मिया ।

प्रश्न १५७-एव ण भने । पोण्णे षड्दुत्थण्ण सामय समय भवतीति वत्तव्व मिया ?

उत्तर १५७-हता गोयमा । त चेव उच्चारेयव्व ।

प्रश्न १५८-एव ण भने । पोण्णे जगत्त जगत्त सामय समय भवत्तितीति वत्तव्व मिया ?

उत्तर १५८-हता गोयमा । त चेव उच्चारेयव्व । एव मयेन वि तिणि आशयमा । एव मीवेन वि तिणि आशयमा भासियमा ।

Q 156 *Bhante* ! Can it be said that matter existed in the past from an endless eternal time¹⁰¹ ?

A 156 Gautama ! It can be said that matter existed in the past from an endless, eternal time

Q 157 *Bhante* ! Can it be said that matter exists in the present from an endless eternal time ?

A 157 Yes Gautama ! it can be said like that

Q 158 *Bhante* ! Can it be said that matter will continue to exist in the future for an endless, eternal time ?

A 158 Gautama ! It will And all the three (i.e., past, present and future) are relevant of the cluster of matter-atoms, as all the three are relevant of the soul

[on the liberation of the monk]

प्रश्न १५९-छउमये ण भते । मणुस्स अतीत अणत्त सासय समय केवलेण मज्झमण केवलेण मवरेण केवलेण बभचेरवासेण केवलाहि पवयणमाईहि मिज्झिमु वृज्झिमु जाव सव्वदुक्खाण अत्त वरिमु ?

उत्तर १५९-गोयमा । णो इणट्ठे समट्ठे ।

प्रश्न १६०-से वेणट्ठेण भते । एव वुप्पह त चेव जाव, अत्त वरिमु ?

उत्तर १६०-गोयमा । जे वेइ अत्तवरा अतिममरीरिया वा सव्वदुक्खाण अत्त वरिमु वा करेति वा वरिस्सति वा सव्वे ते उप्पण्णपाणदसणपरा अरहा जिणा केवगी भविता तओ पच्छा सिज्जति बुज्जति मुच्चति परिणिब्बायति सव्वदुक्खाण अत्त वरिमु वा करेति वा वरिस्सति वा ते तेणट्ठेण गायमा जाव, सव्वदुक्खाण अत्त वरिमु पट्ठप्पये वि एव चेव नवरं सिज्जति भाणियध्व अणागये वि एव चेव नवरं मिज्झिम्मति भाणियध्व । जहा छउमया तहा आहाहिओ वि तहा पर माहाहिआ वि मिज्झि तिणि आणावणा भाणियध्व ।

प्रश्न १६१-हेवने न भवे । भगुम अतीत अगत मागय समय जाव
 . अत करेमु ?

उत्तर १६१-हता सिज्जिमु जाव .. अत करेमु एत जिनि आजावा
 भाणिमवा छउमवम्म जहा नवर सिज्जिमु सिज्जति सिज्जिस्सति ।

प्रश्न १६२-पणुम भवे । अतीत आतमागय मनर पङ्कगग वा मानर
 समय अगाय अगत वा मागय मनर जे कइ आगग वा आतनउतागग
 वा स इदुमवाण अत करेमु वा करेनि वा करेम्मनि वा सुअउ उ इग्गगागदसुअ-
 घरा अरहा जिगा केरगे भजिता इआ पअटा सिज्जति जाव ..अत करेम्मनि वा ?

उत्तर १६२-हता पायमा । अतीत अगत मागय जाव .अत करेम्मति वा ।

प्रश्न १६३-जे पुण भव । उमग्गगागदमग्गयरा अरहा जिने ववग्ग
 अम्मयु ति वत्तथ्म मिपा ?

उत्तर १६३-हता गोयमा । उमग्गगागदमग्गपरे अरहा जिने ववग्ग
 अम्मयु ति वत्तथ्म मिपा ।

Q 159 *Bhante* ! In the endless, eternal past period has the monk by dint of sheer austerities by merely checking *karma* inflow, by merely practising celibacy and by merely hearing spiritual discourses¹⁵⁹, been perfected, enlightened and able to put an end to all misery¹⁶⁰ ?

A 159 *Gautama* ! This is not necessarily so

Q 160 *Bhante* ! Why do you say so till ends all misery ?

A 160 *Gautama* ! When a living being has been able to end all *karma* effect and has held the body for the last time¹⁶¹ when he has acquired and is in full command of knowledge and of faith¹⁶², has conquered inner foes and become a Jina and omniscient, when he has become perfected enlightened and liberated has attained total liberation, and ended all misery, only such omniscient being has been is, and will be liberated. Hence it is so till ends all misery. The same is to be known about the present the difference being, it needs be stated as 'is

perfected', and so about the future, the difference being, it needs be stated as 'will be perfected' What has been said about an ordinary monk also applies to one in possession of shallow *avadhi* knowledge and to one in possession of deep *avadhi* knowledge, and that in all the three forms¹⁰⁶

Q 161 *Bhante* ' Did the omniscient person, in the endless, eternal past period, end all misery by dint of sheer austerities, etc ?

A 161 Yes indeed, he did., till ended all misery, and this is to be stated in the three forms (past, present and future) exception being (that the omniscient alone) was, is, and will be, perfected

Q 162 *Bhante* ' In the endless, eternal past period, in the endless, eternal present period and in the endless, eternal future period, those who have been able to end all *karma* effect and have held the body for the last time, those who have ended all misery, end all misery and will end all misery, do they all are, by acquiring knowledge and faith, by winning over inner foes, by being victors and omniscient, afterwards perfected ..till end all misery ?

A 162 Yes, Gautama ' In the endless eternal past period, etc , (as aforesaid) ..till end all misery

Q 163 *Bhante* ' Can it be said that these, with the acquisition of knowledge and of faith, the winners over inner foes the victors, the omniscient, attain the state of perfection¹⁰⁷ ?

A 163 Yes, Gautama ' It may be said that with the acquisition of knowledge and of faith the winners over inner foes, the victors, the omniscient, they attain the state of perfection

सर्व भवे । सर्व भवे । त्ति ।

Bhante ' So they are Glory be to the Lord ' So saying Gautama paid his homage and obeisance and withdrew to his seat

चत्थो उद्देसो सम्पत्ता । Chapter four ends

पचमो उद्देशो

CHAPTER FIVE

[on cells in the hells]

प्रश्न १६४—कइ ण भते । पुट्ठीओ पणत्ताओ ?

उत्तर १६४—गोयमा । मत्त पुट्ठीओ पन्नत्ताओ त जहा रयणप्पभा जाव
...तमत्तमा ।

प्रश्न १६५—इमीने ण भते । रयणप्पभाए पुट्ठीए कति निरयावाससय-
सहस्सा पन्नत्ता ?

उत्तर १६५—गोयमा । तीम निरयावासमयमहस्सा पन्नत्ता ।

गाहा

तीसा म पन्नत्तीमा पन्नरम देवेव या सयसहस्सा ।

तिन्नेण पधूण पचेव अणुत्तरा निरया ॥

Q. 164. *Bhante* ! How many have been stated to be the hells ?

A. 164. Gautama ! Hells have been stated to be seven They are : Ratnaprabhā...till Mahā-tamahprabhā

Q. 165. *Bhante* ! In the hell called Ratnaprabhā, how many have been stated to be the cells for the infernal beings ?

A. 165. Gautama ! (They have been) stated to be 30,00,000.

Couplet : Hundred-thousand thirty, then twenty-five,
Next fifteen and ten,
Three hundred-thousand in the fifth,
Then one hundred-thousand minus five,
And at the seventh only five
Are total cells for the infernals.

[cells of the Asurakumāras]

प्रश्न १६६—केवइया ण भत्ते । असुरकुमारावाससयसहस्रा पन्नत्ता ?

उत्तर १६६—एव .

चउसद्दी असुराण चउरासीई य होइ नागाण
वावत्तरि सुवण्णाण वाउकुमाराण छन्नउई ।
दीवदिमाउदहीण विज्जुकुमारिदयमिमयणीण
छण्ह पि जुयलयाण छावत्तरिमो सयसहस्रा ॥

Q. 166. *Bhante* ! How many hundred-thousand have been stated to be the cells of the Asurakumāras¹⁰⁸ ?

A. 166 They are (break-ups provided)

	Total	(figures in hundred-thousand)	
		Break-up between north	south
Asurakumāras	64	30	34
Nāgakumāras	84	40	44
Suvarṇakumāras	72	34	38
Vāyukumāras	96	46	50
Dīpakumāras	76	36	40
Dikkumāras	76	36	40
Udadhikumāras	76	36	40
Vidyutkumāras	76	36	40
Agnikumāras	76	36	40
Stanitakumāras	76	36	40

[cells of the earth-bodies]

प्रश्न १६७—केवइया ण मत्ते ! पुडविक्काईयावाससुयसहस्सा पन्नत्ता ?

उत्तर १६७—गोयमा ! अगखेज्जा पुडविक्काईयावाससुयसहस्सा पन्नत्ता जाव...अमखिज्जा जोडसियविमाणावाससुयसहस्सा पन्नत्ता ।

प्रश्न १६८—मोहम्मे ण नत्ते ! कण्णे केवईया विमाणाभावा पन्नत्ता ?

उत्तर १६८—गोयमा ! वत्तीन विमाणावाससुयसहस्सा पन्नत्ता एवः
 वनोम-द्धावीमा वारम-अद्ध-वउरो मयसहस्सा
 पन्ना-वत्तालोत्त छव्व सहस्सा महम्मारे ।
 आणय-माणयकप्पे चत्तारि मयाअरण-व्वुए तिण्णी
 मत्त विमाणसयाइ चउनु वि एएमु कप्पेनु ।
 एक्कारमुत्तर हेट्ठिमेनु मत्तुत्तर सय च मग्गमए
 मयमेग उव्वरिणए पचेव जनुत्तएविमाणा ।

Q. 167. *Bhante!* How many have been stated to be the cells of the earth-bodies ?

A. 167. Gautama ' Countless hundreds of thousands have been stated to be the cells of the earth-bodies...till countless have been stated to be the abodes called *vimāṇas* of the astronomical bodies.

Q. 168. *Bhante!* How many have been stated to be the abodes in Saudharma-kalpa ?

A. 168. Gautama ' (They are) stated to be 32 00,000. And then :

Saudharma	32,00,000
Aisāna	28,00,000
Sānatikumāra	12,00,000

प्रश्न १७०—इमीमे ण भत्ते^१ रयणप्पभाए पुट्ठीए तीमाए निरयावास-
मयमहस्सेसु एगमेगमि निरयावामसि जह्णिणियाए ठिनीए बट्टमाणा नेरइया
किं कोहोवउत्ता माणोवउत्ता मायोवउत्ता लोभोवउत्ता ?

उत्तर १७०—गोयमा^१ सुब्बे वि ताव होज्जा कोहोवउत्ता य। अह्वा
कोहोवउत्ता य माणोवउत्ते म। अह्वा कोहोवउत्ता य माणोवउत्ता य। अह्वा
कोहोवउत्ता य मायोवउत्ते य। अह्वा कोहोवउत्ता य मायोवउत्ता य। अह्वा
काहोवउत्ता य लोभोवउत्ते य। अह्वा कोहोवउत्ता य लोभोवउत्ता य। अह्वा
काहोवउत्ता य माणोवउत्ते य मायोवउत्ते य। काहोवउत्ता य माणोवउत्ते य
मायोवउत्ता य। काहोवउत्ता य माणोवउत्ता य मायोवउत्ते य। काहोवउत्ता
य माणोवउत्ता य मायोवउत्ता य। एव काह-माण-आमेण वि षड्। एव
कोह-माया लोमे चउ। एव १२। पच्छा माणेण मायाए आमेण य काहो
मइज्जवो। ते कोह अमुचना। एव सत्तावीम भगा णेयव्वा।

प्रश्न १७१—इमीमे ण भत्ते^१ रयणप्पभाए पुट्ठीए तीमाए निरयावास-
मयमहस्सेसु एगमेगमि निरयावामसि समयाहियाए जह्णद्वितीए बट्टमाणा
नेरइया किं कोहोवउत्ता माणोवउत्ता मायोवउत्ता लोभोवउत्ता ?

उत्तर १७१—मायमा^१ काहोवउत्ते य माणावउत्ते य मायावउत्ते य
लोभोवउत्ते य। काहोवउत्ता य माणा वउत्ता य मायोवउत्ता य लोभोवउत्ता
य। अह्वा कोहोवउत्ते य माणोवउत्ते य। अह्वा कोहोवउत्ते य माणोवउत्ता
य। एव अमीनि भगा नेयव्वा। एव जाव...मस्सेज्जमयाहिया ठिई अमस्सेज्ज-
मयाहिया ठिई तप्पाउग्गुक्कोमियाए ठिईए सत्तावीम भगा भाणियव्वा।

Gist . In the hells, deserving of note are ten item—
Life-span, Constitution, Physical frame,
Bone-structure, Shape and Tinge,
Outlook, Knowledge, Activities, Cognition

Q 169. *Bhante*^१ What is stated to be the span of life of
each one of the infernal occupants of the 30 00 000 cells in the
Ratnaprabhā hell ?

A. 169. *Gautama*^१ Their life has been stated to have
countless spans, a minimum of 10,000 years, then plus one

time unit, plus two time units, and so on . till countless time units so added,...till the maximum span, the best that fits in with each¹¹⁰.

Q. 170 *Bhante* ! Are the infernal beings with the minimum span of life residing in each one of these 30,00,000 cells in the Ratnaprabhā hell in possession of anger, of pride, of deceit, of greed ?

A 170 Gautama ! All of them are in possession of anger, or, many with anger and one with pride, or, many with anger and many with pride or, many with anger and one with deceit, or, many with anger and many with deceit, or, many with anger and one with greed, or, many with anger and many with greed, or, many with anger, one with pride and one with deceit, or, many with anger, one with pride and many with deceit, or, many with anger, many with pride and one with deceit, or, many with anger, many with pride, and many with deceit In this manner, are to be stated the forms by four's comprising of anger, pride and greed, and by four's comprising of anger, deceit and greed. Thus 12 forms Then (starting with) pride in combination with deceit, greed in combination with anger, then leaving aside anger, and thus 27 forms in all¹¹¹

Q 171 *Bhante* ! Are the infernal beings with span of life at the minimum plus one time unit more, residing in each one of the 30,00 000 cells of the Ratanappabhā hell, in possession of anger, of pride, of deceit, of greed¹¹² ?

A 171. Gautama ! Sometimes one is in possession of anger, sometimes one is in possession of pride, sometimes one is in possession of deceit, sometimes one is in possession of greed Sometimes many are in possession of anger, sometimes many are in possession of pride, sometimes many are in possession of deceit, sometimes many are in possession of greed Or, one with anger, one with pride ; or, one with anger, many with pride , and like thus, 80 forms in all, and so on ..till life-span with a countable number of time units in excess, life-span with a countless number of time units in excess, and maximum life-span, that fits in with each, in 27 forms

[on physical dimensions]

प्रश्न १७२-इमीमे ण भत्ते । रयणप्पभाए पृढवीए तीसाए निरयावान-
नयमहस्सेसु एगमेगसि निरयावाससि नेरइयाण वेवइया ओगाहणाठाणा पन्नता ?

उत्तर १७२-गोयमा । अमखेज्जा ओगाहणाठाणा पन्नता । त जहा,
जहणिया ओगाहणा पदेसाहिया जहणिया आगाहणा दुप्पेसाहिया जहणिया
ओगाहणा जाव...असखिज्ज पएसाहिया जहणिया ओगाहणा । तप्पठ्ठमुक्कामिया
ओगाहणा ।

प्रश्न १७३-इमीसे ण भत्ते । रयणप्पभाए पृढवीए तीसाए निरयावान
सयसहस्सेसु एगमेगसि निरयावाससि जहणियाए आगाहणाए वट्टमाणा नेरइया
किं कोहोवत्ता ?

उत्तर १७३-गोयमा । असीइभगा भाणियव्वा जाव .सखिज्जपएसाहिया
जहणिया ओगाहणा असखेज्जपएसाहियाए जहणियाए ओगाहणाए वट्टमाणाण
तप्पाउगुक्कोसियाए आगाहणाए वट्टमाणाण नेरइयाण दोमु वि सत्तावीस भगा ।

Q 172. *Bhante* ! What has been stated of the physical dimensions of each one of the occupants of the 30,00,000 cells in the Ratnaprabhā hell¹¹³ ?

A 172. *Gautama* ! Physical dimensions have been stated to be of countless variety. They are minimum dimension, minimum plus one physical unit more, minimum plus two physical units more.. till minimum plus countless physical units more, and then maximum dimension, fitting in with each

Q 173. *Bhante* ! Now, about the living beings with the minimum dimension, is each one of the occupants of the 30,00,000 cells of the Ratnaprabhā hell in possession of anger, etc. ?

A 173. *Gautama* ! (They are) stated to take in all 80 forms .. till minimum dimension plus countable number of physical units in excess. Of these with minimum dimension plus countless number of physical units in excess, and those with maximum dimensions, fitting in with each, these take 27 forms¹¹⁴.

[on the body of the infernal beings]

प्रश्न १७४-इमीसे ण भते । खणप्पमाए जाव...एगमेगसि निरायावासमि नेरइयाण वद्ध सरीरया पन्नत्ता ?

उत्तर १७४-गोयमा । तिन्नि सरीरया पन्नत्ता । त जहा वेउव्विए तेयए वम्मए ।

प्रश्न १७५-इमीसे ण भते । जाव ..वेउव्वियसरीरे वद्धमाणा नेरइया कि वोटोवउत्ता ?

उत्तर १७५-गोयमा । मत्तावीम भगा भाणियव्वा । एएण गमेण तिन्नि सरीरा भाणियव्वा ।

प्रश्न १७६-इमीसे ण भते । खणप्पमापुट्टविए जाव...नेरइयाण मरीरया ि मघयणी पन्नत्ता ?

उत्तर १७६-गोयमा । छग्ग मघयणाण अम्मघयणी नेवट्ठी नेवच्छिगा नेवग्गणि । जे पोमग्ग अणिट्ठा अत्ता अप्पिया अमुहा अमणुत्ता अमणामा एतेणि मरीरमघायत्ताए परिणमनि ।

प्रश्न १७७-इमीसे ण भते । जाव ..छग्ग मघयणाण असघयणे वद्धमाणा ण नेरइया ि वोटोवउत्ता ?

उत्तर १७७-गोयमा । मत्तावीम भगा ।

प्रश्न १७८-इमीसे ण भते । खणप्पमाए जाव ..मरीरया विसट्ठिया पन्नत्ता ?

उत्तर १७८-गोयमा । हुविहा पन्नत्ता । त जहा भवधारणिग्ग या उत्तर-वेउव्विया य । तस्य ण जे ते भवधारणिग्ग ते हुइमट्टिया पन्नत्ता । तस्य ण जे ते उगखेउव्विया ते वि हुइमट्टिया पन्नत्ता ।

प्रश्न १७९-इमीसे ण जाव हुइमट्टाणे वद्धमाणा नेरइया ि वोटोवउत्ता ?

उत्तर १७९-गोयमा । मत्तावीम भगा ।

Q 174 *Bhante* ! How many are stated to be the body types of each one of the infernal occupants (of the 30,00,000 cells) of the Ratnaprabhā hell ?

A. 174. Gautama ! Three body types are stated They are fluid, caloric and *kārman*¹¹⁵

Q 175. *Bhante* ! (Each one of the infernal occupants, etc.) having a fluid body, are they in possession of anger ?

A 175. Gautama ! (They are) stated to take 27 forms The same standard (i.e., 27 forms) is stated to apply to (all the) three body types¹¹⁶

Q 176 *Bhante* ! What are stated of the bone structures of the infernal occupants (of the 30 00,000 cells) of the Ratna prabha hell ?

A 176. Gautama ! Of the six bone structures, their bodies take none (i.e., they are without a bone structure In fact, they are) without bones, without arteries, without sinews Matter harmful, rough, unpleasant, unwelcome, unpalatable and ugly go in to constitute the body structure of these¹¹

Q 177 *Bhante* ! (Each one of the infernal occupants, etc.) who takes not one of the six bone structures, and is hence without a bone structure, is he in possession of anger ?

A 177. Gautama ! (Again) 27 forms-

Q 178. *Bhante* ! What are stated of the bodily shapes of the infernal occupants (of the 30,00,000 cells) of the Ratnaprabhā hell ?

A 178. Gautama ! (They are) stated to take two shapes. They are one lasting till life, and the other pure fluid lasting thereafter. Of these, the one lasting till life is stated to be of very ugly and uncouth shape Even the pure fluid type is stated to be of very ugly and uncouth shape

Q 179 *Bhante* ' (Each one of the infernal occupants, etc.) who takes an ugly and uncouth shape, is he in possession of anger ?

A 179 *Gaurama* ' (They take) 27 forms

[on tinge, outlook, etc., of infernals]

प्रश्न १८०-इमीसे ण भते ! रयणणभाए पुढवीए नेरइयाण कति हेरमाओ पन्नता ?

उत्तर १८०-गोयमा ! एगा काउलेस्सा पन्नत्ता ।

प्रश्न १८१-इमीसे ण भते ! रयणणभाए जाव काउलेस्साए वट्टमाणा ?

उत्तर १८१-गोयमा ! सत्तावीस भगा ।

प्रश्न १८२-इमीसे ण जाव. कि सम्मदिद्धी मिच्छादिद्धी सम्ममिच्छा-दिद्धी ।

उत्तर १८२-तिग्नि वि ।

प्रश्न १८३-इमीसे ण जाव...सम्मदसणे वट्टमाणा नेरइया.. ?

उत्तर १८३-सत्तावीस भगा । एव मिच्छादसणे वि । सम्मामिच्छा-दसणे असीति भगा ।

प्रश्न १८४-इमीसे ण भते ! जाव. कि णाणी अण्णाणी ?

उत्तर १८४-गोयमा ! णाणी वि अण्णाणी वि । तिग्णि णाणाइ निमाम तिग्णि अण्णाणाइ भयणाए ।

प्रश्न १८५-इमीसे ण भते ! जाव...आभिणिबोहियणाणे वट्टमाणा...?

उत्तर १८५-सत्तावीस भगा । एव तिग्णि णाणाइ तिग्णि अण्णाणाइ भाणियव्वाइ ।

प्रश्न १८६-इमीसे ण जाव. कि मणजोगी वदजोगी कायजोगी ?

उत्तर १८६-निनि वि।

प्रश्न १८७-इमीमे ण जाव...मयजोए वड्ढमाणा कोहोवउत्ता ?

उत्तर १८७-सुत्तावीस, भग। एव वड्ढोए एव कायजोए।

प्रश्न १८८-इमीमे ण जाव ..नेग्दसा कि मागारोवउत्ता अणानारोवउत्ता ?

उत्तर १८८-गोयमा ! मागारोवउत्ता वि अणामारोवउत्ता वि।

प्रश्न १८९-इमीमे ण जाव...मागारोवयोगवड्ढमाणा कि कोहोवउत्ता ?

उत्तर १८९-सुत्तावीस भग। एव अणामारोवउत्ता वि सुत्तावीस भग।
एव सुत्त वि पुड्ढवीओ नेयन्वाओ णायत्त नेवामु।

गाहा

काळ य दोमु तइयाए मीसिया नीलिया चउत्थोए।
पचमीयाए मीसा वण्हा ततो परमवण्हा ॥

Q. 180. *Bhante* ! How many have been stated to be the tinges of the infernal beings in the Ratnaprabhā hell ?

A. 180. Gautama ! (Only) one—ash.

Q. 181. *Bhante* ! (Denigens of) the Ratnaprabhā hell with ash tinge, are they in possession (of anger, etc.) ?

A. 181. Gautama ! 27 forms¹¹⁸.

Q. 182. *Bhante* ! Are these (denigens, etc.) in possession of right outlook, of wrong outlook, of mixed outlook ?

A. 182. Gautama ! All the three.

Q. 183. *Bhante* ! Are these (denigens, etc.) in possession of right faith ?

A 183 27 forms And that too of wrong faith In mixed faith, 80 forms¹¹⁹

Q 184 *Bhante* ! Are these (denizens etc.) in possession of knowledge ? Are they without knowledge ?

A 184. Gautama ! (Both) in possession of knowledge and without knowledge Those with knowledge have, as a rule, three types of knowledge and those who are without knowledge have three corresponding ignorances¹²⁰

Q 185 *Bhante* ! Are these (i.e., the denizens of the Ratnaprabhā hell), who have knowledge derived from sense perception, in possession (of anger, etc) ?

A 185. Gautama ! 27 forms, with three types of knowledge, and also with three (corresponding) types of ignorance, are to be stated¹²¹

Q 186 *Bhante* ! These (as aforesaid)—are they in possession of activities of mind of speech, of body ?

A 186 All the three¹²²

Q 187 *Bhante* ! These (as aforesaid) with activities of mind—are they in possession of anger ?

A 187 27 forms and so of those with activities of speech, and of body

Q 188 *Bhante* ! These (as aforesaid) are they endowed with detailed cognition, or with cursory cognition ?

A 188 Gautama ! Both with detailed cognition and with cursory cognition

Q 189 *Bhante* ! These (as aforesaid) endowed with detailed cognition—are they in possession of anger ?

A 189 27 forms Also 27 forms for those endowed with cursory cognition¹²³ The above (as stated of the Ratna prabha hell) is true of the seven hells Difference is only in tinges¹²⁴

Couplet First two (impart) ash tinge,
The third a mixed type, (ash with blue)
The fourth blue only,
The fifth a mixed one, (blue with dark)
The sixth imparts a tinge dark
And the seventh pitchy black.

[on the life of the Asurakumaras]

प्रश्न १९०—चतसृष्टीए ण भते । अमुरकुमारावासस्यसहस्तेषु एगमेगति
अमुरकुमारावाससि अमुरकुमाराण केवइया ठिइटाणा पप्रत्ता ?

उत्तर १९०—गायमा । असत्तेज्ज ठिइटाणा पण्यत्ता । जहणिया ठिई
जहा नेरइया तहा नवर पडिलोमा मया भाणिदव्वा । सव्वे वि ताव होज्ज
लोमोवउत्ता । अह्वा लोमोवउत्ता य मायावउत्ते य अह्वा लोमोवउत्ता य
मायोवउत्ता य । एएण गमेण णेयव जाव यणियकुमाराण नवर पाणत्त जाणि-
यव्व ।

Q 190 *Bhante* ! What sort of life has been ascribed to each one of the occupants of the 64 00 000 cells allotted to the Asurakumaras ?

A 190 *Gautama* ! This has been stated to take innumerable forms Minimum span is the same as that of the infernals, exception being that the forms need be reversed (as greed, deceit, pride and anger, and not anger, pride, deceit and greed as in the case of the infernals)¹²⁵ All are endowed with greed or many with greed and one with deceit or many with greed and many with deceit, and so on and like this of all the species till the Stanitakumaras. Specialities (of each species) should be noted¹²⁶

[on the life of the earth bodies]

प्रश्न १९१-असंख्यजेषु ण भते । पुढविकाइयावाससयसहस्सेसु एगमेगसि पुढविकाइयावाससि पुढविकाइयाण केवइया ठितिट्ठणा पत्तत्ता ?

उत्तर १९१-गोयमा । असंख्यज्जा ठितिट्ठणा पत्तत्ता त जहा जहन्निया ठिई जाव.. तप्पाउग्गुकोसिया ठिई ।

प्रश्न १९२-असंख्यजेषु ण भते । पुढविकाइयावाससयसहस्सेसु एगमेगसि पुढविकाइयावाससि जहण्णियाए ठितिए वट्टमाणा पुढविकाइया किं कोहोवउत्ता माणोवउत्ता मायोवउत्ता लोभोवउत्ता ?

उत्तर १९२-गोयमा । कोहोवउत्ता वि माणोवउत्ता वि मायोवउत्ता वि लोभोवउत्ता वि । एव पुढविकाइयाण सव्वेसु वि ठाणेषु अभगय । नवर तेउल्लेस्ताए असीतिभगा एव आउक्काइया वि । तेउक्काइया वाउक्काइयाण सव्वेसु वि ठाणेषु अभगय । वणस्सइकाइया जहा पुढविकाइया ।

Q. 191. *Bhante* ! What sort of life has been ascribed to each one of the occupants of the countless hundreds of thousands of the earth cells ?

A 191. *Gautama* ! This has been stated to take innumerable forms. They are minimum span,...till (maximum span) fitting in with each

Q 192 *Bhante* ! Is each occupant of the countless hundreds of thousands of the earth cells, with the minimum span of life, in possession of anger, of pride, of deceit and of greed ?

A. 192. *Gautama* ! They are in possession of anger, of pride, of deceit and of greed But the aforesaid combinations do not apply in all cases of the earth bodies. Exceptions - red-tinge ones take 80 forms, the same of the water-bodies Fire-bodies and air-bodies take no form in all cases Flora bodies are similar to the earth-bodies¹²⁷.

[on the life of the two-organ and other beings]

૧૯૩-વેદદિય-નેદ્દિય-અર્ધરિદિયાણ જેહિ ટાળેહિ નેરદ્યાણ અનીદ-
મગા તેહિ ટાળેહિ અમોદ્દ ચેવ । નવર અનહિયા સમ્મતે આમિણિવાહિયનાણે
મુયનાણે ય એહિ અનાદ્મગા । જેહિ ટાળેહિ નેરદ્યાણ સત્તાવીસ મગા તમુ ટાળેમુ
સચ્ચેમુ અમગય ।

193 Wherein 80 forms have been stated of the infernal beings, for the same positions, the two-, three, and four-organ beings too take 80 forms. Speciality is that equanimity, knowledge of sense perception, and scriptural knowledge (where relevant) of the two-organ, etc., beings (also) take 80 forms, and this is an additional feature. And wherein 27 forms have been stated of the infernal beings, for the same positions, however, these (i.e., the two-organ beings, etc.) take no form¹²⁸.

[on the life of the five-organ non humans]

૧૯૪-તથિદિયનિરિદ્યાણાગિયા જહા નેરદ્યા તહા અનિદ્યા । નવર
જેહિ મત્તાવીસ મગા તહિ અમગય જાદમ્મ । જય અગીતિ તય અગીતિ ચેવ ।

194 What has been stated of the infernals is applicable to the five-organ sub-humans, speciality being that the 27 forms should be replaced by 'no form'. Wherein, however, they take 80 forms, for the same positions the same 80 (even in this case)¹²⁹.

[on the life of the human beings]

૧૯૫-મનુગાવિ જેહિ ટાળેહિ નેરદ્યાણ અનીદિનગા તહિ ટાળેહિ મનુગા
વિ અનિદિનગા અનિદ્યા । જેમુ ટાળેમુ મનુગીયા તેમુ અમગય । નવર મનુગા
અનહિય જહા અનિદ્યા આરણ ય અનિદિનગા ।

195 Wherein the infernal beings have been attributed with 80 forms, for the same positions, it has been stated that the human beings also take 80 forms. But wherein the infernals take 27 forms, these (i.e., humans) are without form

Speciality is that the humans with minimum life-span and assimilative body take 80 forms, and this is an additional feature¹³⁰.

[on the life of the celestial beings]

१९६-वाणमत-जोइस-वेमाणिया जहा भवणवासी। णवर णाणत्तं जाणियव्व ज जस्स जाव...अणुत्तरा।

196 The Vānavyantarās, the Jyotiṣkas and the Vaimānikas are similar to the Bhavanavāsīs, but their specialities should be noted, and this...till the highest vimānas¹³¹.

सेव भते। सेव भते। त्ति जाव.. विहरइ।

Bhante ! So they are Glory be to the Lord ! So saying Gautama withdrew to resume his seat

पवमो उद्देमो सम्मत्तो। *Chapter five ends.*

छद्मो उद्देशो

CHAPTER SIX

[on the distance at sun-rise and sun-set]

प्रश्न १९७—जावइयाओ य ण भते ! उवासतराओ उदयते मूरिए चक्खुप्पास हव्वमागच्छति अन्यमने वि य ण मूरिए तावनियाओ चेव उवासतराओ चक्खुप्पास हव्वमागच्छति ?

उत्तर १९७—हता गोयमा ! जावइयाओ ण उवासतराओ उदयते मूरिए चक्खुप्पास...अन्यमने वि मूरिए जाव...हव्वमागच्छति ।

प्रश्न १९८—जावइयाण भते ! मित्त उदयते मूरिए आयवेण सत्थओ समता ओमामेइ उग्गोएइ तवेइ पमामेइ अन्यमने वि य ण मूरिए तावइय चेव मित्त आयवेण सत्थओ समता ओमामेइ उग्गोएइ तवेइ पमामेइ ?

उत्तर १९८—हता गोयमा ! जावतिय ण मित्त जाव ..पमामेइ ।

प्रश्न १९९—न भते ! वि पुट्ठ ओमामेइ अणुट्ठ ओमामेइ ?

उत्तर १९९—जाव . छद्दिमि ओमामेनि । एव उग्गोवेइ तवेइ पमामेइ जाव निपमा छद्दिमि ।

प्रश्न २००—ने णूण भते ! मत्थ नि मध्वावनि पुममाणालममयमि जावनिय मित्त पुमइ तावनिय पुममाणे पुट्ठे ति वनत्थ मिया ?

उत्तर २००—हता गोयमा ! मत्थ नि जाव ..वनत्थ मिया ।

प्रश्न २०१—न भते ! वि पुट्ठ पुमइ अणुट्ठ पुमइ ?

उत्तर २०१—जाव...निपमा छद्दिमि ।

Q 197 *Bhante* ! Is the distance of the rising sun from the vision of the eye the same as the distance of the setting sun from the vision of the eye¹³⁰ ?

A. 197. *Gautama* ! The distance of the rising sun from the vision of the eye (is the same as) the distance of the setting sun from the vision of the eye

Q 198 *Bhante* ! The rising sun, by its own rays, and in all directions and subdirections and from all sides, removes darkness from regions brightens them heats them and burns them¹³¹, does the sun, while setting remove darkness, brightens, heats and burns those regions in all directions and subdirections, and from all sides ?

A. 198 *Gautama* ! It is so The rising sun, ... till (the sun, while setting till) from all sides

Q 199. *Bhante* ! Does the sun remove darkness from what is touched ? Does it do so from what is untouched ?

A 199 *Gautama* ! (touched) till removes darkness from six directions. Likewise brightens, heats and burns in six directions, and (does so) as a rule

[on space limit and sundry items]

प्रश्न २०२—लोपते भवे ! अलोपतं पुनरु अलोपते वि लोपतं पुनरु ?

उत्तर २०२—हृता भोग्या ! लोपते अलोपतं पुनरु अलोपते वि लोपतं पुनरु ।

प्रश्न २०३—त भवे ! वि पुट्ठं पुनरु अणुट्ठं पुनरु ?

उत्तर २०३—आव...नियमा छद्दिमि पुनरु ।

प्रश्न २०४—दीवते भवे ! भावरत्तं पुनरु भावरत्ते वि दीवत्तं पुनरु ?

उत्तर २०४—हृता आव...नियमा छद्दिमि पुनरु ।

प्रश्न २०५—एव एण अभिजावेण उदयते पोपत्तं पुनरु छिद्दते दूमेण छायेते आयवत्तं ?

उत्तर २०५—आव...नियमा छद्दिमि पुनरु ।

Q. 202. *Bhante* ! Does space limit touch non-space limit ? Does non-space limit touch space limit¹²⁴ ?

A. 202. Yes, Gautama ! Space limit touches non space limit, as non-space limit touches space limit.

Q. 203. *Bhante* ! Does it touch what is touched ? Or, what is untouched ?

A. 203. (Touches what is touched...till) touches as a rule, in six directions.

Q. 204. *Bhante* ! Does the limit of the island touch the limit of the sea ? Does the limit of the sea touch the limit of the island¹²⁵ ?

A. 204. Yes, (as you say...till) touches, as a rule, in six directions¹²⁶.

Q 205. From this, does it imply that the limit of the water touches the limit of the vessel, the limit of the hole touches the limit of the cloth, the limit of the ray touches the limit of the shadow ?

A 205 Yes, Gautama¹ (They do, till) touches, as a rule, in six directions

[on activities]

प्रश्न २०६-अतिय न भते^१ जीवाण पाणाइवाए ण किरिया वज्जइ ?

उत्तर २०६-इत्ता अतिय ।

प्रश्न २०७-सा भते^१ कि पुत्ठा वज्जइ अपुत्ठा वज्जइ ?

उत्तर २०७-आव णिग्धापाएण छद्दिनि बाधाम पडुच्च मिम तिदिनि मिम चउदिस्सि मिम पचदिस्सि ।

प्रश्न २०८-सा भते^१ वि वडा वज्जइ अवडा वज्जइ ?

उत्तर २०८-आयमा^१ वडा वज्जइ णो अवडा वज्जइ ।

प्रश्न २०९-मा भत^१ वि अत्तवडा वज्जइ परवडा वज्जइ तदुमपवडा वज्जइ ?

उत्तर २०९-आयमा^१ अत्तवडा वज्जइ णो परवडा वज्जइ नो तदुमपवडा वज्जइ ।

प्रश्न २१०-या मत^१ वि आणुपुब्बि वडा वज्जइ अणानुपुब्बि वडा वज्जइ ?

उत्तर २१०-आयमा^१ आणुपुब्बि वडा वज्जइ णो अणानुपुब्बि वडा वज्जइ । जा य वडा वज्जइ जा य वग्गिरसइ सुत्ता या आणुपुब्बिवडा णो अणानुपुब्बिवड नि वनत्थ मिया ।

प्रश्न २११-अतिय न भते^१ नेरइवाण पाणाइवायकिरिया वज्जइ ?

उत्तर २११-हृता अस्ति।

प्रश्न २१०-मा भते । वि पुट्टा वज्जइ अपुट्टा वज्जइ ?

उत्तर २१०-जाव निपमा छद्दिस्ति वज्जइ।

प्रश्न २१३-मा भते । वि वडा वज्जइ अजडा वज्जइ ?

उत्तर २१३-न चंव जाव...पो अणणुपुल्लि वड ति वतव मिमा।

२१४-जहा णेरइया तहा एगिदियवज्जा भाणियवा जाव वेमागिया ।
एगिदिया जहा जीवा तहा भाणियवा।

२१५-जहा पाणाइवाए तहा मुसावाए तहा अदिग्गादाणे भेदुणे परिग्गहे
बोहे जाव...मिच्छादमणमल्ले । एव एए अट्ठारम चउवीन दइया भाणियवा ।

Q 206. *Bhante!* Is activity leading to slaughter perpetrated by living beings ?

A. 206. Yes, it is

Q 207. *Bhante!* So perpetrated is it touched ? Is it untouched ?

A. 207. (Touched) in six directions in the absence of obstructions ; in case of obstructions, may be in three directions, may be in four, or five

Q 208. *Bhante!* The activity perpetrated, is it done ? Is it not done ?

A. 208. Gautama ! The activity perpetrated is done, not the reverse of it.

Q 209. *Bhante!* Is it done by self ? By others ? By both (self and others) ?

[Dialogue with Arya Roha]

ते ण काले ण ते ण समए ण समणस्स भगवओ महावीरस्स अनवासी रोहे
णाम अणगारे पण्डमद्दए पण्डमउए पण्डविणीए पण्डउवमत पण्डपयगुकोट्माण-
मायालोभे मिउमद्दवमपत्ते अलीणे नद्दए विणीए समणस्स भगवओ महावीरस्स
अदूरसामते उड्डजाणु अहोमिरे ज्ञाणवाट्ठोवणए सत्रमेण तवमा अप्पाण भावमाणे
विहरइ। तए ण से राहे अणगारे जायमड्डे जाव पग्गवासमाणे एव वदासी।

In that period, at that time there was a monk named Roha, who was a disciple of Mahavira. He was, by nature, gentle, soft, polite and quiet, had hardly any anger, pride, deceit or greed, and was free from vanity. He used to stay near the Lord. He was conscious about not causing pain to others and was very much devoted to the Master. This monk Roha, with his knees up, and head bent low, always immersed in meditation, and in the practice of restraint and penances, came one day near the Lord. With his inquisitiveness enkindled, he paid due homage and obeisance, and most respectfully and humbly made the following submission:

प्रश्न २१६—पुब्बि भते! लोए पच्छा अलोए पुब्बि अलोए पच्छा लोए?

उत्तर २१६—रोहा! लोए य अलोए य पुब्बि पेने पच्छा पेते दो वि एए
सासया भावा अणणुपुत्ती एसा रोहा!

प्रश्न २१७—पुब्बि भते! जीवा पच्छा अजीवा पुत्ति अजीवा पच्छा
जीवा?

उत्तर २१७—अहेव लोए य अलोए य तहेव जीवा य अजीवा य। एव भव-
मिद्धिया य अमवसिद्धिया य सिद्धि अमिद्धि सिद्धा अमिद्धा।

प्रश्न २१८—पुब्बि भते! अडए पच्छा कुक्कुडो पुब्बि कुक्कुडो पच्छा
अडए? रोहा! से ण अडए कआ? —भवय! कुक्कुडोआ। मा ण
कुक्कुडो कओ? भते! अट्टयाओ।

उत्तर २१८—एवामेव रोहा! से य अडए सा य कुक्कुडो पुब्बि पेने पच्छा
पेते दुवेत्ते सासया भावा अणणुपुत्ती एसा रोहा!

A 209 Gautama! Done by self, not by others, nor by both

Q 210 *Bhante*! Does the activity perpetrated follow order? Or, is it without order¹²⁸?

A 210 Gautama! Follows order and is not without order. And so of activity that is being perpetrated, and so of that which will be perpetrated. All follow some order, and are not without order. It has to be stated like that¹²⁹.

Q 211 *Bhante*! Do the infernal beings perpetrate activity leading to slaughter?

A 211 Yes, they do

Q 212 *Bhante*! So perpetrated is it touched? Is it untouched?

A 212 (Touched) in six directions, as a rule

Q 213 *Bhante*! The activity perpetrated, is it done? Is it not done?

A 213 (Done, and with some order, and) not without order. It has to be stated like that

214 Like the infernals, all the species till the Vaimānikas, exception being the one-organ beings. Of the one organ beings, it is to be stated as in the case of ordinary (worldly) beings

215 As of slaughter, so of false utterances, usurpation, sex, spurious possession, anger till perverted faith. Like this is to be stated of the 18 vices for all 24 species

सेव भते! सव भते! त्ति भगव गोयमे समण भगव जाव विहरि।

Bhante! So they are. Glory be to the Lord! So saying, illustrious Gautama paid respectful homage and obeisance to the Lord and resumed his seat

[Dialogue with Arya Roha]

ते ण काले ण ते ण समए ण समणम्म भगवओ महावीरम्म अनेवामी रोहे
णाम अमगारे पगइनद्धए पगइमठए पगइविणीए पगइउवमने पगइउवगुकोहमाण-
मायालोमे मिउमद्धवमपप्रे अनीणे नद्धए विणीए समणम्म भगवओ महावीरम्म
अदूरमामते उइट्ठाणु अहोमिरे झाणकोट्ठोवगए सज्जमेण तवसा अण्णाण नावेमाणे
विहरइ। तए ण से रोहे अमगारे जायमइहे जाव...पग्गुवाममाणे एव वदामी।

In that period, at that time, there was a monk named Roha, who was a disciple of Mahavira. He was, by nature, gentle, soft, polite and quiet, had hardly any anger, pride, deceit or greed, and was free from vanity. He used to stay near the Lord. He was conscious about not causing pain to others and was very much devoted to the Master. This monk Roha, with his knees up, and head bent low, always immersed in meditation, and in the practice of restraint and penances, came one day near the Lord. With his inquisitiveness enkindled, he paid due homage and obeisance, and most respectfully and humbly made the following submission :

प्रश्न २१६-पुंवि भते ! लोए पच्छा अलोए पुंवि अलोए पच्छा लोए?

उत्तर २१६-रोहा ! लोए य अलोए य पुंवि पेने पच्छा पेने दो वि एए
आमया भावा अणानुपुंवी एमा रोहा !

प्रश्न २१७-पुंवि भते ! जीवा पच्छा अजीवा पुंवि अजीवा पच्छा
जीवा ?

उत्तर २१७-अहेव लोए य अलोए य तहेव जीवा य अजीवा य। एव अम-
मिडिया य अममिडिया य मिडि अमिडि मिडा अमिडा।

प्रश्न २१८-पुंवि भते ! अइए पच्छा कुरकुरी पुंवि कुरकुरी पच्छा
अइए ? रोहा ! मे ण अइए कओ ? -भवय । कुरकुरीओ। मा णं
कुरकुरी कओ ? भते ! अट्ठाओ।

उत्तर २१८-एवानेव रोहा ! मे य अइए मा य कुरकुरी पुंवि पेने पच्छा
पेने दुवेने साठया भावा अणानुपुंवी एमा रोहा !

A. 216. Roha ! Space and non-space—both are prior and both are posterior. Both have been in existence since eternity, so neither being prior nor posterior, oh Roha !

Q 217. *Bhante* ! Is the soul first and non-soul next ? Or, non-soul first and the soul next ?

A 217. As of space and non-space, so of soul and non-soul, of the to-be-liberated in this birth and the not-to-be-liberated in this birth, of the abode of the liberated and the abode of the non-liberated, of the liberated and the non-liberated.

Q. 218. *Bhante* ! Is the egg first and the hen next ? Or, the hen first and the egg next ?

—Roha ! Wherefrom does the egg come ?

—*Bhante* ! From the hen

—Where from does the hen come ?

—*Bhante* ! From the egg.

A. 218. That's right, oh Roha ! The egg as well as the hen—both are first and both next. And such is eternal order, none being prior in time, oh Roha !

Q 219 *Bhante* ! Is space limit first and non-space limit next ? Or, is non-space limit first and space limit next ?

A. 219 Roha ! Space limit and non space limit—both are first, etc. till none being prior in time

Q 220 *Bhante* ! Is space limit first and the seventh hulls next ; or, *vice versa* ?

A. 220. Roha ! space limit and seventh hulls—both are first and both are next.. till none being prior in time. And like-

प्रश्न २१९—पुंवि भते । लोयते पच्छा अलोयते ? पुंवि अलोयते पच्छा लोयते ?

उत्तर २१९—रोहा । लोयते य अलोयते य जाव अणाणुपुव्वी एसा रोहा ।

प्रश्न २२०—पुंवि भते । लोयते पच्छा सत्तमे उवासतरे पुच्छा ?

उत्तर २२०—रोहा । लोयते य सत्तमे उवासतरे पुंवि पि दो वि एते जाव - अणाणुपुव्वी एसा रोहा । एव लोयते य सत्तमे य तणुवाए एव घणवाए घणो-दही सत्तमा पुढवी । एव लोयते एक्केक्केण सजोएयव्वे इमेहि ठाणेहि त जहा :

उवासवायघणउदहि पुढवीदीवा य सागरा वासा ।
मेरइयाई अत्थिय समया कम्माइ लेस्ताओ ॥ १
दिदुडीदसणणाणा सण्णा सरीरा य जोगउवओगे ।
दव्वपएसा पज्जव अद्धा किं पुंवि लोयते ॥ २

प्रश्न २२१—पुंवि भते । लोयते पच्छा सव्वद्धा ?

उत्तर २२१—जहा लोयतेण सजोइया सव्वे ठाणा एते । एव अलोयतेण वि सजोएयव्वे सव्वे ।

प्रश्न २२२—पुंवि भते । सत्तमे उवासतरे पच्छा सत्तमे तणुवाए ?

उत्तर २२२—एव सत्तम उवासतर सव्वेहि सम सजोएयव्व जाव . सव्वद्धाए ।

प्रश्न २२३—पुंवि भते । सत्तमे तणुवाए पच्छा सत्तमे घणवाए ?

उत्तर २२३—एय पि तहेव नेयव्व जाव...सव्वद्धा । एव उवरिल्ल एक्केक्क सजोयतेण जो जो हिदुल्लो त त छड्डतेण नेयव्व जाव ..अतीय-अणागयद्धा पच्छा सव्वद्धा जाव...अणाणुपुव्वी एसा रोहा ।

Q. 216. *Bhante* ' Is space first and non-space next ? Or, non-space first and space next ?

A 216 Roha ! Space and non space—both are prior and both are posterior Both have been in existence since eternity, so neither being prior nor posterior, oh Roha !

Q 217 *Bhante* ! Is the soul first and non soul next ? Or, non soul first and the soul next ?

A 217 As of space and non space so of soul and non-soul of the to-be liberated in this birth and the not to-be liberated in this birth, of the abode of the liberated and the abode of the non liberated, of the liberated and the non liberated

Q 218 *Bhante* ! Is the egg first and the hen next ? Or, the hen first and the egg next ?

—Roha ! Wherefrom does the egg come ?

—*Bhante* ! From the hen

—Where from does the hen come ?

—*Bhante* ! From the egg

A 218 That's right, oh Roha ! The egg as well as the hen—both are first and both next And such is eternal order, none being prior in time, oh Roha !

Q 219 *Bhante* ! Is space limit first and non space limit next ? Or, is non space limit first and space limit next ?

A 219 Roha ! Space limit and non space limit—both are first etc till none being prior in time

Q 220 *Blante* ! Is space limit first and the seventh hulls next, or *vice versa* ?

A 220 Roha ! space limit and seventh hulls—both are first and both are next till none being prior in time And like-

wise with space limit and seventh light wind, and with viscous wind, and with viscous water, and with the seventh world (hell) And in the same manner, space limit is to be linked up one by one with the following hulls, winds, waters, hells islands, seas, regions, infernal and other beings 24 species, substance, time, *karma*, tinges outlook, faith, knowledge, understanding body, activities (of body, etc), cognition objects, space, modification and time —(who can conceive) which is first and which is next ?

Q 221 *Bhante* ! Does space limit come first and then all-time ?

A 221. *Roha* ! What has been stated of space limit *vis-a vis* other items holds even here , and the same with non space limit (*vis a vis* the items)

Q 222 *Bhante* ! Are seventh hulls first and seventh light wind next ?

A 222 *Roha* ! Seventh hulls are to be placed in a similar relation with all items, till all time

Q 223. *Bhante* ! Is seventh light wind first and seventh viscous wind next ?

A 223 *Roha* ! To be known as the same as aforesaid, .. till all time And thus on in linking one item with the next, while dropping the item preceding And so also of the time foregone and the time forthcoming *vis a vis* all time (the same as aforesaid ..till none being prior in time, oh *Roha*¹⁴⁰ !

मेव भते ! सेव भते ! ति जाव बिहरइ ।

Bhante ! So they are Glory be to the Lord ! So saying, monk *Roha* withdrew and resumed his place

ति भगव गोयमे समण जाव एव वयासी

Thus addressing the Lord, Gautama made the following submission

[on the base of space]

प्रश्न २२४-भते ! कइविहा ण लोयट्ठिणी पन्नता ?

उत्तर २२४-गोयमा ! अट्ठविहा लोयट्ठिणी पन्नता । त जहा आगासपइट्ठिए वाए वायपइट्ठिए उदही उदही पइट्ठिया पुठवी पुठवीपइट्ठिया सत्ता थावरा पाणा । अजीवा जीवपइट्ठिया जीवा कम्मपइट्ठिया अजीवा जीव-सगहिया जीवा कम्मसगहिया ।

प्रश्न २२५-से केगट्ठेण भते ! एव वुक्खइ अट्ठविहा जाव ..जीवा कम्म-सगहिया ?

उत्तर २२५-गोयमा ! से जहानामए केई पुरिसे वत्थिमाडोवेइ वत्थि-माडोवेत्ता उप्पि मित वधइ वधइत्ता मज्जेण गठिवधइ वधइत्ता उवरिल्ल गठि मुयइ मुइत्ता उवरिल्ल देस वामेइ उवरिल्ल देस वामेत्ता उवरिल्ल देस आउयायस्म पूरेइ पूरित्ता उप्पिसित्त वधइ वधित्ता मज्झिल्लगठि मुयइ मुइत्ता से णूण गोयमा । से आउयाये तस्स वाउयायस्स उप्पि उवरिमतले चिट्ठइ ? हत्ता चिट्ठइ । से तेणट्ठेण जाव जीवा कम्मसगहिया । से जहा वा वेइ पुरिसे वत्थि आडावेइ आडोवित्ता कडीए वधइ वधित्ता अत्थाहमतारमपारसियमि उइगमि ओगाहज्जा । से णूण गोयमा । से पुरिसे तस्स आउयायस्म उवरिमतले चिट्ठइ ? हत्ता चिट्ठइ । एव वा अट्ठविहा लोयट्ठिइ पन्नता जाव...जीवा कम्मसगहिया ।

Q 224. *Bhante !* How many have been stated to be the bases of space ?

A. 224 Gautama ! Bases of space are stated to be eight. They are on the base of the sky rests air , on the base of air rests the water , on the base of the ocean rests the earth , the earth is the base for souls of moving and non-moving beings ;

souls are the base for non souls , and *karma* base supports the souls (Thus) non souls are embraced by souls, as souls are embraced by *karma*¹⁴¹

Q 225 *Bhante* ! Why bases of space are stated to be eight till souls are embraced by *karma* ?

A 225 Gautama ! Suppose some one fills a leather bag with air and then ties its open end , then, after tying (the open end), ties fast at the middle , then unties the open end and takes the air out (from this part) and fills this part, from which air has been taken out, by water, and ties it again Now, he removes the knot at the middle Oh Gautama ! Does the water remain at the upper layer supported by the air ?

—*Bhante* ! So it does

—It s for this, oh Gautama till souls are embraced by *karma* Or, suppose a man fills a leather bag with air, and ties it fast at his waste , and then he enters into water, unfathomable, limitless sufficient to drown a man at his full length, water deeper than even this Then oh Gautama does the man remain at the upper layer of the water ?

—*Bhante* so he does

—It s for this that the bases of space are stated to be eight, till souls are embraced by *karma*

[on relation between soul and matter]

प्रश्न २२६—अत्यि ण भते ! जीवा य पोगला य अन्नमन्नवद्धा अन्नमन्न-पुद्धा अन्नमन्नओगाढा अणमणसिणेहपडिवद्धा अन्नमन्नघडत्ताए चिट्ठति ?

उत्तर २२६—हत्ता अत्यि ।

प्रश्न २२७—से केणट्ठेण भते ! जाव चिट्ठति ?

उत्तर २२७—गोयमा ! - से जहाणामए हरे सिया पुण्णे पुण्णप्पमाणे वोल्दटमाणे वोसटमाणे समभरघडत्ताए चिट्ठइ। अहे णं केई पुरिसे तसि हरेदसि एणं महं नावं सपासवं सयच्छिदं ओणाहेज्जा। से णूणं गोयमा ! सा गावा तेहिं आसवदारोहिं आपूरमाणी आपूरमाणी पुण्णा पुण्णप्पमाणा वोल्दटमाणा वोसटमाणा समभरघडत्ताए चिट्ठइ ? हंता चिट्ठइ। से तेणट्ठेणं गोयमा ! अत्ति णं जीवा य जाव...चिट्ठंति।

Q. 226. *Bhante !* Are soul and matter tied to one another, touched by one another, in deep tie with one another, affixed to one another as if by glue, are they compounded with one another ?

A. 226. Yes, Gautama, they are.

Q. 227. *Bhante !* Why so...till compounded with one another ?

A. 227. Gautama ! Suppose there is a tank. The tank is full of water and full to capacity. It is overflowing with water. It is growing with water. It is full like a pitcher full of water. In that tank, suppose somebody floats a boat big enough to have one hundred holes which are small and one hundred more which are big. Then, that boat, with water pouring in through the holes, and pouring in profusely, overflowing, growing—does it not become like a pitcher full ?

—*Bhante*, so it does.

—For this, oh Gautama, did I say that soul and matter, etc.,...till compounded with one another¹²³.

[on minute water-bodies]

प्रश्न २२८—अत्ति णं मत्ते ! सया समियं सुद्धमे सिणेहकाये पवडइ ?

उत्तर २२८—हंता अत्ति।

प्रश्न २२९—से मत्ते ! कि उड्ठे पवडइ अहे पवडइ तिरिए वि पवडइ ?

उत्तर २२९-गौर्यामा ! उड्डे वि पवडइ अहे वि पवडइ तिरिए वि पवडइ ।

प्रश्न २३०-जहा से बायरे बाउयाए अन्नमन्नसमाउत्ते चिर पि दोहकालं
जिदठइ तहा णं से वि ?

उत्तर २३०-णो इणदठे समदठे । से ण तिप्प एव विद्धसं आगच्छइ ।

Q. 228. *Bhante!* Do minute water-bodies always fall in a measured quantity ?

A. 228. Yes, Gautama, they do¹⁴².

Q. 229 *Bhante!* Do they fall up, fall down or fall obliquely ?

A. 229. Gautama! They fall up, also down, also obliquely.

Q. 230. *Bhante!* Do these too, like gross water-bodies, live together, and that for a very long time ?

A. 230. Not necessarily so. They soon attain their end.

सेव भते ! सेव भते ! ति ।

Bhante! So they are. Glory be to the Lord ! So saying Gautama withdrew and resumed his place.

छदो उददेसो सम्मत्तो । Chapter six ends

सप्तमो उद्देशो

CHAPTER SEVEN

[more on infernal beings]

प्रश्न २३१—नेरइए णं भंते ! नेरइएमु उववज्जमाणे किं देसेणं देसं उव-
वज्जइ देसेणं सव्वं उववज्जइ सव्वेणं देसं उववज्जइ सव्वेणं सव्वं उववज्जइ ?

उत्तर २३१—गोपमा ! नो देसेणं देसं उववज्जइ नो देसेणं सव्वं उववज्जइ
नो सव्वेणं देसं उववज्जइ सव्वेणं सव्वं उववज्जइ । जहा नेरइए एव जाव
वेमाणिए ।

प्रश्न २३२—नेरइया णं भंते ! नेरइएमु उववज्जमाणे किं देसेणं देसं
आहारेइ देसेण सव्वं आहारेइ सव्वेणं देसं आहारेइ सव्वेणं मव्वं आहारेइ ?

उत्तर २३२—गोपमा ! नो देसेणं देसं आहारेइ, नो देसेणं सव्वं आहारेइ.
सव्वेणं वा देसं आहारेइ सव्वेणं वा सव्वं आहारेइ । एवं जाव...वेमाणिया ।

प्रश्न २३३—नेरइए णं भंते ! नेरइएहिंतो उववट्टमाणे किं देसेणं देसं
उववट्टइ ?

उत्तर २३३—जहा उववज्जमाणे तहेव उववट्टमाणे वि दंडगा भाणियव्वो ।

प्रश्न २३४—नेरइए णं भंते ! नेरइएहिंतो उववट्टमाणे किं देसेणं देसं
आहारेइ ?

उत्तर २३४—तहेव जाव...सव्वेण वा देसं आहारेइ सव्वेण वा सव्वं आहारेइ ।
एवं जाव...वेमाणिए ।

प्रश्न २३५—नेरइए णं भंते ! नेरइएमु उववग्गे किं देसेणं देसं उववग्गे ?

उत्तर २३५—एमो वि तहेव जाव...सव्वेणं मव्वं उववग्गे । जहा उववज्ज-
माणे उववट्टमाणे य वत्तारि दंडगा तथा उववग्गेणं उववट्टेणं वि वत्तारि दंडगा
भाणियव्वो । सव्वेणं मव्वं उववग्गे । मव्वेणं वा देसं आहारेइ । मव्वेण
वा मव्वं आहारेइ एएणं अनिलावेणं उववग्गे वि उववट्टेणं वि नेयव्वं ।

प्रश्न २३६—नेरइएण भते ! नेरइएसु उववज्जमाणे किं अद्वेण अद्व उववज्जइ अद्वेण सव्व उववज्जइ सव्वेण अद्व उववज्जइ सव्वेण सव्व उववज्जइ ?

उत्तर २३६—जहा पढमिल्लेण अट्ठ दडगा तहा अद्वेण वि अट्ठ दडगा भाणियव्वा । नवर जहिं देसेण देस उववज्जइ तहिं अद्वेण अद्व उववज्जइ इति भाणियव्व । एय णाणत्त एते सव्वे वि सोलस दडगा भाणियव्वा ।

Q 231 *Bhante* ! An infernal being taking birth among the infernal beings—is he so born by part in part, by part in whole, by whole in part, or by whole in whole¹⁴⁴ ?

A 231 *Gautama* ! Not by part in part, nor by part in whole, nor by whole in part, but by whole in whole , and so from the infernal beings till the *Vaimānikas*

Q 232 *Bhante* ! Does one born among the infernal beings have intake by part in part, by part in whole, by whole in part, or by whole in whole ?

A 232 *Gautama* ! Has intake not by part in part nor by part in whole, but by whole in part and by whole in whole , and so till the *Vaimānikas*

Q 233 *Bhante* ! Does a being departing from infernal life do so by part in part ?

A 233 *Gautama* ! As in case of birth so in case of departure—the same standard is observed

Q 234 *Bhante* ! Does one departing from infernal life have intake by part in part ?

A 234 Same as aforesaid—by whole in part, and by whole in whole , and this . till the *Vaimānikas*

Q 235. *Bhante* Did one born among the infernal beings take birth by part in part ?

A 235 As aforesaid—he took birth by whole in whole As there are four modes each for entrance and for exit currently taking place so there are four modes for entrance and four for exit which have already taken place (To be precise) birth by whole in whole, intake by whole in part, intake by whole in whole, and (departure by whole in whole) These apply as much to entrance as to exit

Q 236 *Bhante* ! A being taking birth among the infernal beings—does he do so by half in half or by half in whole or by whole in half, or by whole in whole¹⁴⁵ ?

A 236 Like the eight forms as aforesaid even for halves it is necessary to state eight forms. The difference is that in place of reading 'is born by part in part', one has to state, 'is born by half in half' That's the only difference Together they give sixteen forms¹⁴⁶

[on angular movement]

प्रश्न २३५—जीवे च भवति । किं विग्राह्यमभावप्रज्ञा अविग्राह्यमभावप्रज्ञा ?

उत्तर २३५—गोपयमा । द्विष विग्राह्यमभावप्रज्ञा द्विष अविग्राह्यमभावप्रज्ञा । एव जाव वनादिषु ।

प्रश्न २३६—जीवा च भवेति । किं विग्राह्यमभावप्रज्ञा अविग्राह्यमभावप्रज्ञा ?

उत्तर २३६—गोपयमा । विग्राह्यमभावप्रज्ञा वि अविग्राह्यमभावप्रज्ञा ।

प्रश्न २३७—नेष्टव्या च भवेति । किं विग्राह्यमभावप्रज्ञा अविग्राह्यमभावप्रज्ञा ?

उत्तर २३७—गोपयमा । सुखं वि ताव हास्य अविग्राह्यमभावप्रज्ञा अन्वा अविग्राह्यमभावप्रज्ञा विग्राह्यमभावप्रज्ञा य अन्वा अविग्राह्यमभावप्रज्ञा य विग्राह्यमभावप्रज्ञा य । एव जाव एतिदिशव्या निपयमा ।

प्रश्न २४०-देवे ण भते । महड्ढिए महज्जुइए महव्वले महायसे महेसक्ते महाणुभावे अविउक्कतिय चयमाणे किच्चकाल हिरिवत्तिय दुगुच्छावत्तिय परिसह-वत्तिय आहार नो आहारेइ । अहे ण आहारेइ आहारिज्जमाणे आहारिए परिणामिज्जमाणे परिणामिए पहाणे थ आउए भवइ । जत्थ उववज्जइ त आउय पडिस्सवेदेइ । त जहा निरिक्खजोणियाउय वा मणुस्साउय वा ?

उत्तर २४०-हता गोयमा । देवे ण महड्ढीए जाव . मणुस्साउय वा ।

Q. 237. *Bhante* ! Does the soul have an angular movement ? Or, does it have a straight movement¹⁴⁷ ?

A. 237 *Gautama* ! The soul has sometimes an angular movement and sometimes a straight movement. And so...till the *Vaimānikas*.

Q 238 *Bhante* ! Do souls have an angular movement ? Do they have a straight movement ?

A. 238. *Gautama* ! Many have an angular movement and many have a straight movement.

Q 239 *Bhante* ! Do the infernal beings have an angular movement ? Or, do they have a straight movement ?

A. 239. *Gautama* ! All may have a straight movement ; or, many may have a straight movement and one an angular movement , or, many may have a straight movement and many an angular movement . And so three forms for all beings, except the one-organ beings

Q 240. *Bhante* ! A great *deva*, with great prosperity, great halo, great strength, great fame, great ability, great heart, at the time of death, due to shame, indignation and pain, does have no intake for sometime, and then has it, and the intake transforms ; now, his celestial existence terminates. Henceforth he enjoys the life-span of the place where he is born. What may be that life-span—of an animal or of a human being¹⁴⁸ ?

A. 240 Well, Gautama, a *deva* with great prosperity, ...till acquires the human life-span.

[on the state of pregnancy]

प्रश्न २४१—जीवे ण भते ! गम वक्कममाणे किं सद्दिणं वक्कमइ अणिदिणं वक्कमइ ?

उत्तर २४१—गोयमा ! सिय सद्दिणं वक्कमइ सिय अणिदिणं वक्कमइ ।

प्रश्न २४२—ये वेणट्ठेण ?

उत्तर २४२—गोयमा ! दन्विदिग्गह पडुच्च अणिदिणं वक्कमइ भावि-
दियाइ पडुच्च सद्दिणं वक्कमइ । ते वेणट्ठेण ।

प्रश्न २४३—जीवे ण भते ! गम वक्कममाणे किं समरीरी वक्कमइ
अमरीरी वक्कमइ ?

उत्तर २४३—गोयमा ! सिय समरीरी वक्कमइ मिय अमरीरी वक्कमइ ।

प्रश्न २४४—ये वेणट्ठेण ?

उत्तर २४४—गोयमा ! ओराण्यि-वेण्डविय भाहाग्गह पडुच्च अनरीरी
वक्कमइ । तेया-क्कमाइ पडुच्च सुमरीरी वक्कमइ । ये वेणट्ठेण गोयमा ।

प्रश्न २४५—जीवे ण भते ! गम वक्कममाणे तण्डमयाए किं आहार
आहारेइ ?

उत्तर २४५—गोयमा ! माउणोय पिउमुक्खं त तदुनयममिद्धं कट्टम
किंविम तण्डमयाए आहार आहारेइ ।

प्रश्न २४६—जीवे ण भते ! गमगए मनाने किं आहार आहारेइ ?

उत्तर २४६—गोयमा ! जं भि माया नाग्गिहाओ ग्गविगर्हओ आहार
आहारेइ तदेकदेमं ओय आहारेइ ।

प्रश्न २४७—जीवस्स ण भते ! गम्भगयस्स समाणस्स अत्थि उच्चारे
इ वा पासवणे इ वा खेले इ वा सिंघाणे इ वा वते इ वा पिते इ वा ?

उत्तर २४७—णो इणट्ठे समट्ठे ।

प्रश्न २४८—से केणट्ठेण ?

उत्तर २४८—गोयमा ! जीवे ण गम्भगए समाणे ज आहारेइ त चिणाइ
त सोइदियत्ताए जाव . फासिदियत्ताए अट्ठि अट्ठिमिज्ज-केस मसु रोम नहत्ताए
से तेणट्ठेण ।

प्रश्न २४९—जीवे ण भते ! गम्भगए समाणे पभू मुहेण कावलिय आहार
आहारित्तए ?

उत्तर २४९—गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न २५०—से केणट्ठेण ?

उत्तर २५०—गोयमा ! जीवे ण गम्भगए समाणे सब्बओ आहारेइ सब्बओ
परिणामेइ सब्बओ उत्ससइ सब्बओ निस्ससइ अभिक्खण आहारेइ अभिक्खण
परिणामेइ अभिक्खण उत्ससइ अभिक्खण निस्ससइ आहच्च आहारेइ आहच्च
परिणामेइ आहच्च उत्ससइ आहच्च नीस्सइ । माउजीवरमहरणी पुत्तजीवरमहरणी
माउजीवपडिवद्धा पुत्तजीवफुडा तम्हा आहारेइ तम्हा परिणामेइ अवरा वि
य ण पुत्तजीवपडिवद्धा माउजीवफुडा तम्हा चिणाइ तम्हा उवचिणाइसे तेणट्ठेण
जाव नो पभू मुहेण कावलिय आहार आहारित्तए ।

Q 241. *Bhante* ! An embryo entering in the womb—
is it with organs of senses, or without organs of senses ?

A 241 *Gautama* ! To some extent (it is) with organs of
senses and to some extent without them

Q 242 Why is it so ?

A 242 *Gautama* ! As for objective organs, it is without
organs of senses, as for the subjective, with organs of senses
Hence so¹⁴⁹

Q 243. *Bhante* ! An embryo entering in the womb—does it do so with body, or without body ?

A 243. Gautama ! To some extent with body and to some extent without body ?

Q 244. Why is it so ?

A 244 Gautama ! From the standpoint of gross, fluid and assimilative body, it is without a body, but from the standpoint of caloric and *karman* body, it is with body. Hence, Gautama, it is so¹⁵⁰.

Q 245. *Bhante* ! When entering in the womb, what's its first intake ?

A 245 Gautama ! Its first intake is mother's blood and the father's semen—*kaluṣa* and *kūṇṣa*,—which are the first intake on entering the mother's womb

Q 246 *Bhante* ! What is its intake after it is lodged in the womb ?

A 246 Gautama ! Along with the mother's blood, it takes a part of the substance from the mother's multifarious intakes

Q 247. *Bhante* ! Does the soul lodged in the womb have stool, urine, phlegm, nose mucus, vomiting and bile ?

A 247 It does not have them

Q 248 How is it so ?

A 248 Gautama ! The intake and its transformation that the soul has after being lodged in the womb go in to form its organ of touch bones, marrows, hairs, beard, pore hairs and nails. Hence (it has no excreta)

प्रश्न २४७-जीवस्य प नते ! गन्नायस्य सनायस्य अपि उच्चारं
इ वा पातवने इ वा खेले इ वा विषाणे इ वा वृते इ वा पित्रे इ वा ?

उत्तर २४७-गो इन्द्रो सन्देहः ।

प्रश्न २४८-ते वेन्द्रो ?

उत्तर २४८-गोयना । जीवे प गन्नाय सनाय व आहारे इ त चिगाइ
अ सोइदिरताए जाव ..प्रातिदिरताए अर्द्धि-अर्द्धिमव-नेउ-मनु-रोम-नहनाए
से तेन्द्रो ।

प्रश्न २४९-जीवे प नते ! गन्नाय सनाय पनु मूहं कावल्पि आहार
आहारित्तए ?

उत्तर २४९-गोयना । गो इन्द्रो सन्देहः ।

प्रश्न २५०-स वेन्द्रो ?

उत्तर २५०-गोयना । जीवे प गन्नाय सनाय सव्वओ आहारे इ सव्वओ
परिणामे इ सव्वओ उत्तम इ सव्वओ निम्न इ अनिक्खा आहारे इ अनिक्खा
परिणामे इ अनिक्खा उत्तम इ अनिक्खा निम्न इ आहन्व आहारे इ आहन्व
परिणामे इ आहन्व उत्तम इ आहन्व नीस्त इ । माउजीवस्सहरणी पुनजीवस्सहरणी
माउजीवपडिवडा पुनजीवदूना तम्हा आहारे इ तम्हा परिणाम इ अवरा वि
प प पुनजीवपडिवडा माउजीवदूना तम्हा चिगाइ तम्हा उवचिगाइसे तेन्द्रो
जाव नो पनु मूहं कावल्पि आहार आहारित्तए ।

Q 241. *Bhante* ! An embryo entering in the womb—
is it with organs of senses, or without organs of senses ?

A 241. *Gautama* ! To some extent (it is) with organs of
senses, and to some extent without them

Q 242. Why is it so ?

A 242. *Gautama* ! As for objective organs, it is without
organs of senses, as for the subjective, with organs of senses.
Hence so²¹⁹

Q 243 *Bhante* ! An embryo entering in the womb—does it do so with body, or without body ?

A. 243. Gautama ! To some extent with body and to some extent without body ?

Q 244. Why is it so ?

A. 244. Gautama ! From the standpoint of gross, fluid and assimilative body, it is without a body ; but from the standpoint of caloric and *kārman* body, it is with body Hence, Gautama, it is so¹⁵⁰.

Q 245. *Bhante* ! When entering in the womb, what's its first intake ?

A 245. Gautama ! Its first intake is mother's blood and the father's semen—*kaluṣa* and *kilviṣa*,—which are the first intake on entering the mother's womb

Q 246 *Bhante* ! What is its intake after it is lodged in the womb ?

A 246 Gautama ! Along with the mother's blood, it takes a part of the substance from the mother's multifarious intakes

Q 247. *Bhante* ! Does the soul lodged in the womb have stool, urine, phlegm, nose mucus, vomiting and bile ?

A 247. It does not have them

Q 248 How is it so ?

A 248 Gautama ! The intake and its transformation that the soul has after being lodged in the womb go in to form its organ of touch, bones, marrows, hairs, beard, pore hairs and nails. Hence (it has no excreta)

Q. 249. *Bhūnte!* Is the soul lodged in the womb capable of taking morsel-food by the mouth?

A. 249. Gautama! This is not correct.

Q. 250 Why is it not correct?

A. 250. Gautama! The soul lodged in the womb has intake by its whole frame, transforms it by its whole frame, inhales by its whole frame, exhales by its whole frame, has intake very often, transformation very often, inhales very often, exhales very often, has intake at times, transforms it at times, inhales at times, exhales at times. And then there is a tissue sprouting from the mother which derives the elixir from the mother and supplies it to the child, and this is linked with the mother's vital organ, and this also touches the child. With this tissue, the child derives intake and transforms it. There is another tissue which issues forth from the child's vital organ and touches the mother. This helps the child in the absorption and assimilation of the intake. For this, Gautama,...till the soul lodged in the womb is not capable of taking morsel-food by the mouth

[on limbs, etc., of the embryo]

प्रश्न २५१-वद न भवे ! मादयणा पप्रत्ता ?

उत्तर २५१-गोवमा ! तओ मादयणा पप्रत्ता । त जहा मसे सोणिण मत्पुत्तुगे ।

प्रश्न २५२-वद न भवे ! विदयणा पप्रत्ता ?

उत्तर २५२-गोवमा ! तओ विदयणा पप्रत्ता । त जहा अद्धि अद्धि मिजा वेग-मग-रोम-नेहे ।

प्रश्न २५३-अग्माविदण न भवे ! मरीरण वेवदय काल मविट्टद ?

उत्तर २५३-गोवमा ! अग्माविदय वे काल मवपाणिगग्ने मरीरण अग्मा-वग्ने भवद एवदिय काल मविट्टद । अहे पं ममण ममण बोसमिग्गमानो बोस-मिग्गमानो पग्मसाग्गवमि बोच्छिग्ने भवद ।

Q. 251. *Bhante!* How many have been stated to be the contribution of the limbs of the mother ?

A. 251. Gautama! The contribution of the mother's limbs have been stated to be three. They are flesh, blood and brain.

Q. 252. *Bhante!* How many have been stated to be the contribution of the limbs of the father ?

A. 252. Gautama! The contribution of the father's limbs have been stated to be three. They are bones, marrows and hairs including beard, pore-hairs and nails.

Q. 253. *Bhante!* How long do the parents' limbs stick to the child's body ?

A. 253. Gautama! They stick as long as the child's earthly body exists. And then as the earthly body becomes lean from time to time and ultimately ends, the parents' limbs also end.

*[on the migration of the embryo to
infernal and other existences]*

प्रश्न २५४-जीवे णं भंते! गन्धगए समाणे नेरइएमु उववज्जेज्जा ?

उत्तर २५४-गोयमा! अत्येगइए उववज्जेज्जा अत्येगइए नो उव-
वज्जेज्जा ।

प्रश्न २५५-से केणट्ठेणं ?

उत्तर २५५-गोयमा! से णं सग्गी पंचिदिए सत्वाहि पज्जन्तीहि पज्जत्तए
वीरियलद्धीए वेउब्बिमलद्धीए पराणीएणं आगयं सोच्चा निसम्म पएमे निच्छुमइ
निच्छुमिन्ता वेउब्बियसमुग्धाएणं समोहणइ समोहणिता चाउरंगिणि सेत्तं विउब्बइ
चाउरंगिणिं सेत्तं विउवित्ता चाउरंगिणीए सेणाए पराणीएणं मदि मगामं मगा-
मेइ। से णं जीवे अत्यकामए रज्जकामए भोगकामए कामकामए अत्यकंसिए
रज्जकंसिए भोगकंसिए कामकंसिए अत्यपिवासए रज्जपिवासए भोगपिवासए

कामपिवासए तच्चित्ते तम्मणे तल्लेसे तदज्झवसिए तत्तिव्वज्जवसाने तदट्ठो-
वउत्ते तदप्पिकयरणे तन्भावणभाविए एयसि ण अतरसि काल करेज्ज नेरइएसु
उववज्जइ। से तेणट्ठेण गोयमा ! जाव .अत्येगइए उववज्जेज्जा अत्येगइए नो
उववज्जेज्जा ।

प्रश्न २५६—जीवे ण भते ! गन्धगए समाने देवलोगेसु उववज्जेज्जा ?

उत्तर २५६—अत्येगइए उववज्जेज्जा अत्येगइए नो उववज्जेज्जा ।

प्रश्न २५७—से केणट्ठेण ?

उत्तर २५७—गोयमा ! से ण सन्नी पचिंदिए सव्वाहि पज्जत्तीहि पज्जतए
तहारूवस्स समणस्स वा माहणस्स वा अतिए एगमपि आरिय धम्मिय सुवयण
सोच्चा निसम्म तओ भवइ सवेगजायसइडे तिब्बधग्माणुरागरत्ते से ण जीवे धम्म-
कामए पुन्नकामए सग्गकामए मोक्खकामये धम्मकसिए पुन्नकसिए सग्गकसिए
मोक्खकसिए धम्मपिवासए पुन्नपिवासए सग्गमोक्खपिवासए तच्चित्ते तम्मणे
तल्लेसे तदज्झवसिए तत्तिव्वज्जवसाने तदट्ठोवउत्ते तदप्पिय करणे
तन्भावणाभाविए एयसि ण अतरसि काल करेज्ज देवलोगेसु उववज्जइ।
से तेणट्ठेण गोयमा !

Q 254 *Bhante* ! Does the soul which has lived in the womb take birth in the hells ?

A 254 *Gautama* ! Some are so born and some are not.

Q 255. Why is it so ?

A 255 *Gautama* ! One who has been living in the womb, who is endowed with the five organs of senses and also mind, who is perfect with vitalities, who, on hearing and duly knowing that the enemy's forces have come to attack, throws out the soul spaces by dint of his power of vitality and power to transform (the body), and creates, by dint of his power to create, a fourfold army and fights with the enemy forces—such one desirous of wealth, desirous of kingdom, desirous of objects of pleasure, desirous of objects of enjoyment, involved in wealth,

involved in kingdom, involved in objects of pleasure, involved in objects of enjoyment, hankering after wealth, hankering after kingdom, hankering after objects of pleasure, hankering after objects of enjoyment, with his heart in them, with mind in them, with his soul's end concentrated in them, persevering for them, striving for them, careful about them, acting for them, and having his inclinations rooted in them, if such one dies at that time, then is he born in the hells. For this, oh Gautama, some of the living beings are born in the hells and some are not

Q 256 *Bhante!* Does the soul which has lived in the womb take birth in the heavens?

A 256 Gautama! Some are so born and some are not.

Q 257. Why is it so?

A 257. Gautama! One who has been living in the womb, who is endowed with five organs of senses and also mind, who is perfect with vitalities, if such one has heard even a single spiritual prescription from a *śramaṇa* or a *māhāna*, has taken it to heart, and developed deep devotion towards religion, with profound love for religion, desirous of auspicious *karma*, desirous of heavens, desirous of liberation, with attachment for religion for auspicious *karma*, for heavens, for liberation, with hankering for religion, for pious *karma*, for heavens, for liberation, with his heart fixed in them, with his mind fixed in them, with his soul's end concentrated in them, profoundly striving for them, careful about them, acting for them, and having his inclinations rooted in them, if such one dies at that time, then is he born in one of the heavens. Hence, Gautama, some are born in heavens and some are not

{on life in the mother's womb}

प्रश्न २५८-शरीरे वा भवति । अन्तर्गते गमने जायते वा पापित्तम् वा अवापुष्कम् वा अचट्टेयम् वा बिट्टेयम् वा निर्गलेयम् वा कुपट्टेयम् वा मातुम् सुखमाप्तिम् मुक्तम् आनन्दमाप्तिम् आनन्दं दुःखात् सुखम् अवापुष्कम् दुःखात् दुःखम् भवति ?

उत्तर २५८—हता गोयम् । जीवे ण गभगए समाने जाव दुहियाए दुहिए भवइ । अहे ण पसवणकालसमयसि सीसेणवा पाएहि वा आगच्छति सम्म आगच्छइ तिरिय आगच्छइ विणिहाम आवज्जइ वनवज्जाणि य से वम्माइ बद्धाइ पुठ्ठाइ निहत्ताइ कडाइ पट्ठवियाइ अभिनिविट्ठाइ अभिसमन्नागयाइ उदिन्नाइ नो उवसत्ताइ भवति तओ भवइ दुस्से दुवने दुग्गघे दुरसे दुफासे अणिट्ठे अक्ते अप्पिए असुभे अमणुत्ते अमणामे हीणस्सरे दीणस्सरे अणिट्ठस्सरे अक्कत्तस्सरे अप्पियस्सरे अमुत्तस्सरे अमणुत्तस्सरे अमणामस्सरे अणाएज्जवयणे पच्चायाए या वि भवइ । वण्णवज्जाणि य से वम्माइ नो बद्धाइ पसत्य णेयव्व जाव आदिज्जवयणे पच्चायाए या वि भवइ ।

Q 258 *Bhante* ! A being lodged in the womb, does he lie on the back ? Does he lie on his sides ? Does he lie with a curve like a mango ? Does he remain in normal shape ? Does he stand ? Does he sit ? Does he sleep ? Does he sleep when the mother sleeps ? Does he wake up when the mother wakes ? Is he happy when the mother is happy and is he sad when the mother is sad ?

A 258 *Gautama* ! They are so till a being lodged in the womb is sad when the mother is sad. If he comes out by the head, or by the legs, that's the right posture. If he comes out by the side, he dies. If his *karma* is affixed in an inauspicious manner, so touching him, so holding him, so performing, so fructifying, so concentrating, so pouring in, and if they are not to subside, then such one is born with bad shape, bad hue, bad odour, bad taste, bad touch, is inauspicious, uncouth, unpleasant, unappealing, devoid of beauty, with low voice, with pitious voice, with inauspicious voice, with unappealing voice, with unpleasant voice, with words unpleasant. But if his *karma* is not affixed in an inauspicious manner, then all the aforesaid items are reversed.. till he is one with pleasant words.

सेव भन ! सेव भते ! त्ति ।

Bhante ! So they are. Glory be to the Lord ! So saying *Gautama* withdrew and resumed his seat.

सप्तमो उद्देसा सम्मत्तो । Chapter seven ends

અટ્ઠમો ઉદ્દેસો

CHAPTER EIGHT

[on the life span of the fool, the prudent, etc]

રાયગિહે સમોસરણ જાવ ..એવ વયાસી

Congregation at Rājagrha (description as aforesaid).
Gautama made submission as follows

'પ્રશ્ન ૨૫૭-એગતવાલે ન મતે । મળુસ્સે કિ જેરહયાઝય પકરેહ તિરિક્
આઝય પકરેહ મળુસ્સાઝય પકરેહ દેવાઝય પકરેહ ? જેરહયાઝય કિચ્ચા જેરહાએમુ
ઊવવજ્જહ તિરિયાઝય કિચ્ચા તિરિએમુ ઊવવજ્જહ મળુસ્સાઝય કિચ્ચા મળુસ્સેમુ
ઊવવજ્જહ દેવાઝય કિચ્ચા દેવલોગેમુ ઊવવજ્જહ ?

ઉત્તર ૨૫૯-એગતવાલે ન મળુસ્સે જેરહયાઝય પિ પકરેહ તિરિયાઝય પિ
પકરેહ મળુસ્સાઝય પિ પકરેહ, દેવાઝય પિ પકરેહ । જેરહયાઝય પિ કિચ્ચા જેરહાએમુ
ઊવવજ્જહ તિરિયાઝય પિ કિચ્ચા તિરિએમુ ઊવવજ્જહ મળુસ્સાઝય પિ કિચ્ચા
મળુએમુ ઊવવજ્જહ દેવાઝય પિ કિચ્ચા દેવલોગેમુ ઊવવજ્જહ ।

પ્રશ્ન ૨૬૦-એગત પઙ્કિએ ન મતે । મળુસ્સે કિ જેરહયાઝય પકરેહ જાવ
દેવાઝય કિચ્ચા દેવગોએમુ ઊવવજ્જહ ?

ઉત્તર ૨૬૦-ગોયમા । એગતપઙ્કિએ ન મળુસ્સે આઝય સિય પકરેહ સિય નો
પકરેહ । જહ પકરેહ નો જેરહયાઝય પકરેહ નો તિરિયાઝય પકરેહ નો મળુસ્સાઝય
પકરેહ । દેવાઝય પકરેહ । નો જેરહયાઝય કિચ્ચા જેરહાએમુ ઊવવજ્જતિ નો તિરિયાઝ-
ય કિચ્ચા તિરિએમુ ઊવવજ્જતિ નો મળુસ્સાઝય કિચ્ચા મળુસ્સેમુ ઊવવજ્જતિ
દેવાઝય કિચ્ચા દેવેમુ ઊવવજ્જતિ ।

પ્રશ્ન ૨૬૧-એ જેનટ્ઠેન જાવ દેવાઝય કિચ્ચા દેવેમુ ઊવવજ્જતિ ?

उत्तर २६१-गोयमा । एगन पडियस्स ण मणूसस्स केवल एव दो गईओ पण्णायति त जहा अतक्किया चेव वप्पोपवत्तिया चेव । से तेणट्ठेण गोयमा ! जाव...देवाउय किच्चा देवेसु उववज्जति ।

प्रश्न २६२-वाल्पडिए ण भते । मणुस्से कि णेरइयाउय पकरेइ जाव ...देवाउय किच्चा देवेसु उववज्जइ ?

उत्तर २६२-गोयमा । णो णेरइयाउय पकरेइ जाव देवाउय किच्चा देवेसु उववज्जइ ।

प्रश्न २६३-से केणट्ठेण जाव ..देवाउय किच्चा देवेसु उववज्जइ ?

उत्तर २६३-गोयमा । वाल्पडिए ण मणुस्से तहाइवस्स समपस्स वा माहणस्स वा अनिए एगमपि आरिय धम्मिय भुवयण सोच्चा णिसम्म देस उवरमइ देम णो उवरमइ देस पच्चक्खाइ देम णो पच्चक्खाइ । से तेणट्ठेण देमो-वरम-देमपच्चक्खाणेण णो णेरइयाउय पकरेइ जाव देवाउय किच्चा देवेसु उव-वज्जइ । से तेणट्ठेण जाव देवेसु उववज्जति ।

Q 259 *Bhante* ! Does a being wholly foolish/un-renounced^{1st} acquire an infernal life ? Does he acquire the life of a sub-human being/animal ? Does he acquire the life of a human being ? Or, does he acquire the life of a celestial being ? Or, is he born among the infernal beings by acquiring the life of an infernal being, or among animals by acquiring the life of a sub-human being or among men by acquiring the life of a human being, or among the gods by acquiring the life of a celestial being ?

A. 259. Gautama ! A being who is wholly foolish/un-renounced acquires the life of an infernal being, of an animal, of a human being, also of a god By acquiring the life of an infernal being, he is born among the infernals, by acquiring the life of an animal, he is born among the sub-human beings ; by acquiring the life of a man, he is born among the human beings ; and by acquiring the life of a god, he is born among the celestial beings^{1st}.

Q 260 *Bhante* ! Does a being who is wholly prudent/renounced acquire an infernal life till by acquiring the life of a god he is born among the celestial beings ?

A 260 Gautama ! A being who is wholly prudent/renounced¹⁵³ sometimes acquires life and sometimes he does not. When he acquires life he acquires the life not of an infernal being nor of an animal nor of a human being but of a celestial being. As he acquires not life in hells he is not born among the infernal beings, as he acquires not the life of the sub-human beings he is not born among the animals, as he acquires not the life of the human being, he is not born among men, but as he acquires the life of a celestial being he is born among gods.

Q 261 Why is it so till by acquiring the life of a celestial being he is born among gods ?

A 261 Gautama ! It has been stated that a wholly renounced being acquires either of the two states viz. liberation in the same life and birth in the *kalpas* (as the *Vaimanikas*) It is for this reason oh Gautama, till he is born among gods.

Q 262 *Bhante* ! Does a being who is partly foolish/unrenounced and partly prudent/renounced acquire life among the infernal beings till he is born among gods ?

A 262 Gautama ! He does not acquire life among the infernal beings, till by acquiring the life of a celestial being he is born among gods.

Q 263 Why is it so till by acquiring the life of a celestial being he is born among gods ?

A 263 A being who is partly foolish/unrenounced and partly prudent/renounced¹⁵⁴ hears even a single spiritual Aryan word from a *śramaṇa* or *māhāna* and accepts it, and then he partly abstains and partly abstains not partly renounces and partly renounces not. For that reason due to part absti

nence and part renunciation, he does not acquire the life of an infernal being,...till by acquiring the life of a celestial being, he is born among gods. That's why he is born among gods as stated above

[on activities]

प्रश्न २६४—पुरिसे न मते ! कञ्छसि वा दहसि वा उदगसि वा दवि-
यसि वा बलपसि वा नूमसि वा गहणसि वा गहणविदुगसि वा पव्वपसि वा
पव्वनविदुगसि वा वणसि वा वणविदुगसि वा मियवित्तीए मियसक्कण्णे मिय-
पणिहाणे मियवहाए गता एते मिए त्ति वाठ अण्णवरस्स मियस्स महाए कूडपास
उद्दानि तत्रो न मते ? से पुरिसे कतिकरिए पधत्ते ?

उत्तर २६४—गोयमा ! जाव च न से पुरिसे कञ्छसि वा जाव...कूडपास
उद्दाइ ताव च न से पुरिसे सिय तिकरिए सिय चतुकरिए सिय पचकरिए ।

प्रश्न २६५—से वेणट्ठेण मते ! एव बुच्चइ सिय तिकरिए सिय चतु-
करिए सिय पचकरिए ?

उत्तर २६५—गोयमा ! जे भविए उद्दवणयाए गो वघणयाए गो मारण-
याए ताव च न से पुरिसे काइयाए अहिगरणियाए पाउसियाए तिहि विरियाहि
पुट्ठे । जे भविए उद्दवणयाए वि वघणयाए वि गो मारणयाए ताव च न से
पुरिसे काइयाए अहिगरणियाए पाउसियाए पारितावणियाए चउहि विरियाहि
पुट्ठे । जे भविए उद्दवणयाए वि वघणयाए वि मारणयाए वि ताव च न से
पुरिसे काइयाए अहिगरणियाए पाउसियाए जाव...पाणाइवायकियाए पचहि
विरियाहि पुट्ठे से वेणट्ठेण जाव... पचकरिए ।

Q 264 *Bhante* ! One who earns subsistence from animal slaughter, one who hunts an animal and is deeply attached to it —if such one, with a view to killing some animal, and thinking that 'it's here' sets a trap at a place covered with trees and encircled by a river, in a tank or a lake, in a place covered with thick grass, at the river's bend, in a dark place, in a deep forest, in a forest on a mountain, or on a mountain, or a mountainous region, in a (common) forest or forest with varieties of flora, then *Bhante*, how many activities does he perform ?

A 264 Gautama ! Such a man, till sets a trap, till a forest with varieties of flora, sometimes performs three activities, sometimes four activities, and sometimes five activities

Q 265 Bhante ! Why do you say so that he sometimes performs three activities, sometimes four activities and sometimes five activities ?

A 265 Gautama ! So long as he holds the net but fastens not the animal and kills it not, he is touched by three activities viz, physical activities or activities of the body, instrumental activities arising out of the collection of instruments, and activities born out of hatred So long as he holds the net and fastens the animal but kills it not he is touched by four activities, viz, physical, instrumental hatred born and pain-causing When he holds the net fastens the animal and kills it, he is touched by five activities viz, physical, instrumental, hatred-born pain causing and slaughter Hence, oh Gautama, it is so, till sometimes five activities

प्रश्न २६६—पुरिम ण मने ! कच्छमि वा जाव वणविदुग्गमि वा तणाइ ऊप्पविय ऊप्पविय अणणिताय णिसिरइ । ताव च ण से मन ! पुरिम वति किरिए ?

उत्तर २६६—मायमा ! मिय तिविरिए मिय चउक्किए मिय पचक्किए ।

प्रश्न २६७—म वेणट्ठेण ?

उत्तर २६७—मायमा ! जे भविए उम्भवायाए तिहि । उम्भवणयाए वि णिमिरणयाए वि णो दहणयाए चउहि । जे भविए उम्भवणयाए वि णिमिरणयाए वि दहणयाए वि ताव च ण से पूरिसे वाइयाए जाव पचहि किरियाहि पुठे । से तणट्ठेण गोयमा !

प्रश्न २६८—पुरिम ण मने ! कच्छमि वा जाव वणविदुग्गमि वा मिय वित्तीए मियमक्खे मियवणिहाणे मियवहाए मना एने मिय ति वाउ अणयरत्त मियम्म वहाए उणु णिसिरइ तत्रो ण मने ! म पुरिम वतिक्किए ?

उत्तर २६८—मायमा ! मिय तिविरिए मिय चउक्किए मिय पचक्किए ।

प्रश्न २६९-से केण्डठेण ?

उत्तर २६९-गोयमा ! जे भविए णिसिरणयाए नो विद्धसणयाए वि नो मारणयाए वि तिहिं । जे भविए णिसिरणयाए वि विद्धसणयाए वि णो मारणयाए चउहिं । जे भविए णिसिरणयाए वि विद्धसणयाए वि मारणयाए वि ताव च ण से पुरिसे जाव पचहिं किरियाहिं पुट्ठे । से तेण्डठेण गोयमा ! सिय तिकिरिए सिय चउकिए सिय पचकिए ।

Q 266 *Bhante* ! If a being in all places as aforesaid, from a place full of trees and encircled by a river, till a place covered with wide varieties of flora, collects blades of grass and sets fire to them, how many activities does he perform ?

A 266 *Gautama* ! Sometimes three activities, sometimes four, sometimes five

Q 267 Why is it so ?

A 267 *Gautama* ! So long as he collects the blades, three , so long as he collects the blades and throws fire into them but burns not, four , and when he collects the blades, throws fire into them and burns them, touched is he by five activities, from physical onwards It is for this so, oh *Gautama* !

Q 268 *Bhante* ! One who earns subsistence from animal slaughter, hunts animals and is devoted to hunting such one thinking that 'they are here , at a place covered with trees and encircled by a river, till forest with varieties of flora, throws an arrow with a view to killing, how many activities does he perform ?

A 268 *Gautama* ! Sometimes three, sometimes four, sometimes five

Q 269 How is it so ?

A 269 *Gautama* ! So long as he throws the arrow, but hits not the animal nor kills it, (he performs) three activities When he has thrown the arrow and hit the animal, but not killed

it, four activities But when he has thrown the arrow hit the animal and killed it, he is touched by five activities It is for this, oh Gautama, sometimes three sometimes four, sometimes five

प्रश्न २७०—पुरिसे ण भते । वच्छसि वा जाव...अणयरस्स मियस्स वहाए आयतक्कणायत्त उस्तु आयामेत्ता चिट्ठेज्जा अण्णे य (अन्नयरे) पुरिसे मग्गजो आगम्म सयपाणिणा असिणा सीस छिदेज्जा मे य उम्ह ताए चैव पुब्बायामणयाए त मिय विधेज्जा से ण भते । पुरिसे किं मियवेरेण पुठ्ठे ? पुरिसवेरेण पुठ्ठे ?

उत्तर २७०—गोयमा । जे मिय मारेइ से मियवेरेण पुठ्ठे । जे पुरिस मारेइ से पुरिसवेरेण पुठ्ठे ।

प्रश्न २७१—से केणट्ठेण भते । एव वुच्चइ जाव से पुरिसवेरेण पुठ्ठे ?

उत्तर २७१—से पूण गोयमा । कज्जमाणे कडेसधिज्जमाणे सधित्ते णिव तित्तिज्जमाणे तिप्पवत्तिसे निसरिज्जमाणे णिमिठ्ठ ति वत्तव्व सिया ? हुत्ता भगव । कज्जमाणे कडे जाव णिसिट्ठेति वत्तव्व सिया । से तणट्ठेण गोयमा । जे मिय मारेइ से मियवेरेण पुठ्ठे । जे पुरिस मारेइ से पुरिसवेरेण पुठ्ठे । अतोछण्ह मासाण मरइ काइयाए जाव पच्चाहिं विरियाहिं पुठ्ठे । बाहि-छण्ह मासाण मरइ काइयाए जाव पारियावणियाए चउहिं विरियाहिं पुठ्ठे ।

प्रश्न २७२—पुरिसे ण भते । पुरिस मत्तीए समभिषमेज्जा सयपाणिणा वा से अमिणा सीस छिदेज्जा तओ ण भन । स पुरिमे वत्तिविरिए ?

उत्तर २७२—गोयमा । जात्र च ण से पुरिमे त पुरिस सत्तीए समभिषसेइ सयपाणिणा वा से असिणा सीस छिदइ ताव च ण से पुरिमे काइयाए अहिं गरणियाए जाव पाणाइवायविरियाए पच्चाहिं विरियाहिं पुठ्ठे । आमण्णवहएण य अणवक्खणवत्तीए ण पुरिमवेरेण पुठ्ठे ।

Q 270 *Bhante!* At a place covered with trees etc, (as aforesaid), *sam-anna*, with a view to killing carefully pulls the arrow (affixed on the bow string) till his ear, and another coming from behind chops his head with a sword in his hand, now the arrow, because of the previous preparation goes out and pierces the animal Now, *Bhante* is the man touched by the hatred of the animal or the hatred of the man ?

A 270 Gautama! He who kills the animal is touched by the hatred of the animal, and he who kills the man is touched by the hatred of the man

Q 271 *Bhante*! How is it so till touched by the hatred of the man?

A 271 Gautama! Certain it is that 'being done' is 'done', 'aiming' is 'aimed', 'preparing' is 'prepared', 'throwing' is 'thrown'. Don't you agree?

—Yes *Bhante*, I agree 'Being done' is 'done', till 'throwing' is 'thrown'

—For this, oh Gautama, he who kills the animal is touched by the hatred of the animal and he who kills the man is touched by the hatred of the man. And if (the animal) dies within six months (the killer) is touched by physical, etc, five activities, but if (it) dies after six months, (the killer) is touched by four activities from physical till pain causing¹⁵⁸

Q 272 *Bhante*! If a man kills another man by a javeline, or chops off his head with a sword by his own hand, then how many activities does he perform?

A 272. Gautama! When that man kills another by javeline or chops his head off with a sword by his own hand, then he is touched by five activities from physical till slaughter, and that instant killer, who is careless of the life of others, is touched by the hatred of the man

[on the cause of victory and defeat]

प्रश्न २७३-दो भते! पुरिमा सरिखया सरित्तया सरिख्वया सरिसभड-
मतोवगरणा अणमण्णेण सद्धि सगाम सगामेति तत्थ ण एगे पुरिसे पराइणइ
एगे पुरिसे पराइज्जइ । से कहमेय भते! एव?

उत्तर २७३-गोवमा! एव बुच्चैइ सवीरिए पराइणइ अवीरिए पराइ-
ज्जइ ।

प्रश्न २७४-से केणट्ठेण जाव पराइज्जइ ?

उत्तर २७४-गोयमा ! जस्स ण वीरियवज्झाइ कम्माइ णो वद्धाइ णो पुट्ठाइ जाव णो अभिसमण्णागयाइ णो उदिण्णाइ उवसताइ भवति से ण पराइ णइ । जस्स ण वीरियवज्झाइ कम्माइ वद्धाइ जाव ..उदिण्णाइ णो उवसताइ भवति से ण पुरिसे पराइज्जइ । से तेणट्ठे ण गोयमा ! एव दुच्चइ सविरिए पराइणइ अविरिए पराइज्जइ ।

Q. 273 *Bhante!* When two persons, wholly alike, with similar skin, similar age and similar instruments, are in a duce, then, surely, of the two, one will win and the other will lose. *Bhante!* Why it happens like that ?

A. 273. Gautama! It may be stated that one with energy wins and one without energy loses

Q. 274. Why is it so, till loses ?

A. 274. Gautama! One who has not acquired *karma* obstructing energy, and has not got them, (or) when such of his *karma* has not come up, but lies dormant, such one wins (On the contrary,) one who has acquired *karma* obstructing energy, and has got them, (or) when such of his *karma* is up, and is not dormant, such one loses This is the reason, Gautama ! And so it is said, one with energy wins, and one without energy loses

[on energy]

प्रश्न २७५-जीवा ण भते ! वि सवीरिया, अवीरिया ?

उत्तर २७५-गोयमा ! सवीरिया वि अवीरिया वि ।

प्रश्न २७६-से केणट्ठेण ?

उत्तर २७६-गोयमा ! जीवा दुविहा पन्नता त जहा समारसमावण्णगा य अर्म्ममारसमावण्णगा य । तत्थ ण जे ते अमसारसमावण्णगा ते ण सिद्धा । सिद्धा ण अवीरिया । तत्थ ण जे ते समारसमावण्णगा ते दुविहा पन्नता त जहा

non-active / dormant state), but without energy because it induces no activity. Those who are not so steadfast are with energy which is not dormant, but active, but this energy may or may not induce activity. It is for this so, oh Gautama ! So it is said that the living beings are of two types, viz., with energy and without energy.

Q. 277. *Bhante* ! Are the infernal beings with energy or without energy ?

A. 277. The infernal beings are with energy in the sense of non-active energy, but as to energy that induces activity, they may be with energy or without energy.

Q. 278. Why is it so ?

A. 278. Gautama ! Those infernal beings who have endeavour, activity, strength, energy and self-exertion are with energy which is the dormant energy, and also with energy which is the active energy. And those infernal beings who have not endeavour, till self-exertion, they are with energy which is the dormant energy, but without energy that induces activity. Hence so.

279. As with infernal beings, so with all.. till five-organ sub-human beings Human beings are like the mundane beings, save the liberated The *Vānavjantaras*, *Jyotiskas* and *Varmānikas* are like the infernal beings

સેવ મતે ! નેવ મતે ! તિ જાવ...વિહરદ ।

Bhante ! So they are Glory be to the Lord ! So saying Gautama, till he resumed his seat.

अष्टमो उद्देमो सम्पत्तो । Chapter eight ends

सेलेसिपडिवण्णमा य असेलेसिपडिवण्णमा य । तत्थ णं जे ते सेलेसिपडिवण्णमा ते ण लद्धिवीरियेण सवीरिया करणवीरियेण अवीरिया । तत्थ ण जे ते असेलेसिपडिवण्णमा ते ण लद्धिवीरियेण सवीरिया करणवीरियेण सवीरिया वि अवीरिया वि । से तेणट्ठेण गोयमा ! एव वुच्चइ जीवा दुविहा पन्नत्ता त जहा सवीरिया वि अवीरिया वि ।

प्रश्न २७७—जेरइया ण भते ! किं सवीरिया, अवीरिया ?

उत्तर २७७—गोयमा ! जेरइया लद्धिवीरिएण सवीरिया करणवीरिएण सवीरिया वि अवीरिया वि ।

प्रश्न २७८—से केणट्ठेण ?

उत्तर २७८—गोयमा ! जेमि ण जेरइयाण अतिय उट्ठाणे कम्मे बले वीरिए पुरिसक्कारपरक्कमे ते ण जेरइया लद्धिवीरिएण वि सवीरिया करणवीरिएण वि सवीरिया । जेसि ण जेरइयाण अतिय उट्ठाणे जाव...परक्कमे ते ण जेरइया लद्धिवीरिएण सवीरिया करणवीरिएण अवीरिया । से तेणट्ठेण ।

२७९—जहा जेरइया एव जाव ..पविदियतिरिक्खओणिया । मणुमा जहा ओहिया जीवा णवर सिद्धवज्जा भाणियव्वा । वाणमतए-जोइस-वेणाणिया जहा जेरइया ।

Q. 275. *Bhante* ! Are the living beings with energy or without energy¹⁵⁶ ?

A. 275. *Gautama* ! (They are) with energy, also without energy.

Q. 276. Why is it so ?

A. 276. The living beings are stated to be of two types. They are : the mundane beings and the liberated. Of these, the liberated are the perfected souls, and the perfected souls are without energy. The mundane beings are, again, stated to be of two types, viz., those who are in a state of rock-like steadfastness and those who are not. Of these, the rock-like steadfasts are with energy in the sense that they have it (in a

non-active / dormant state), but without energy because it induces no activity. Those who are not so steadfast are with energy which is not dormant, but active, but this energy may or may not induce activity. It is for this so, oh Gautama ! So it is said that the living beings are of two types, viz , with energy and without energy.

Q. 277. *Bhante!* Are the infernal beings with energy or without energy ?

A. 277. The infernal beings are with energy in the sense of non-active energy, but as to energy that induces activity, they may be with energy or without energy.

Q. 278. Why is it so ?

A. 278. Gautama ! Those infernal beings who have endeavour, activity, strength, energy and self-exertion are with energy which is the dormant energy, and also with energy which is the active energy. And those infernal beings who havenot endeavour, till self-exertion, they are with energy which is the dormant energy, but without energy that induces activity. Hence so.

279. As with infernal beings, so with all, till five-organ sub-human beings Human beings are like the mundane beings, save the liberated The Vānavyāntaras, Jyotiskas and Vaimānikas are like the infernal beings.

सेव मते ! सेव मते ! ति जाव...विहरइ।

Bhante! So they are Glory be to the Lord ! So saying Gautama, till he resumed his seat

बद्धमो उद्देमो मम्मत्तो । Chapter eight ends

नवमो उद्देशो

CHAPTER NINE

[on the weight of the living beings¹⁵¹]

प्रश्न २८०-कहू ण भते ! जीवा गुरुयत्त हव्वमागच्छति ?

उत्तर २८०-गोयमा ! पाणाद्वाएण मुत्तावाएण अदिग्गदाणेण मेढुणेण परिग्गहेण कोह माण-माया-लोभ-पेज्ज-दोस-करुह-अम्मकत्ताण पेमुन्न-अरतिरति-पर-परिवाय मायामोस मिच्छादसणसल्लेण एव खलु गोयमा ! जीवा गुरुयत्त हव्व मागच्छति ।

प्रश्न २८१-कहू ण भते ! जीवा लघुयत्त हव्वमागच्छति ?

उत्तर २८१-गोयमा ! पाणाद्वायवैरमणेण जाव मिच्छादसणसल्लवेरनणेण एव खलु गोयमा ! जीवा लघुयत्त हव्वमागच्छति ।

२८२-एव सत्तार आउलीकरेति एव परित्तोकरेति एव दीहीकरेति एव हत्तीकरेति एव अणुपरिपट्टति एव बीडवपति । पसत्या चत्तारि । अप्पसत्या चत्तारि ।

Q 280 *Bhante !* How do the living beings acquire heaviness ?

A 280 Gautama ! By causing injury/slaughter to the living being by telling lie, by improper acceptance, by indulging in sex by possession by anger, pride, deceit, greed, attachment, malice, quarrelsomeness, false attribution, talking ill in one's absence, restlessness¹⁵², discussing others, false statement, false faith—by these do the living beings soon acquire weight

Q 281 *Bhante !* How do the living beings acquire lightness ?

A. 281. Gautama¹ By giving up injury,...till false faith, do the living beings acquire lightness

282. By these, (again, do the living beings)enlarge mundane life, limit it, enlongen it, shorten it, come again and again, go beyond it, get out of it. (Of these,) four are wholesome, unwholesome are four¹⁸⁰.

પ્રશ્ન ૨૮૩-સત્તમે ન ભંતે ! ઉવસતરે નિ ગરુણ લહુણ ગરુણલહુણ અગરુણલહુણ ?

ઉત્તર ૨૮૩-ગોયમા ! જો ગરુણ જો લહુણ જો ગરુણલહુણ અગરુણલહુણ ।

પ્રશ્ન ૨૮૪-સત્તમે ન ભંતે ! તણુવાણ કિ ગરુણ લહુણ ગરુણલહુણ અગરુણલહુણ ?

ઉત્તર ૨૮૪-ગોયમા ! જો ગરુણ જો લહુણ ગરુણલહુણ જો અગરુણલહુણે । એવ સત્તમે ઘણવાણ સત્તમે ધણોદહી સત્તમા પુઢવી ઉવામતરાઈ સમ્વાઈ જહા સત્તમે ઉવાસતરે જહા તણુવાણ ગરુણલહુણ એવ ઘણવાય ઘણઉદહિ પુઢવી દીવા ચ સાયરા વાસા ।

Q. 283. *Bhante!* Are the seventh hulls¹⁸⁰ heavy, light, heavy-light, non-heavy-non-light ?

A. 283. Gautama¹ Not heavy, not light, not heavy-light, (but) non-heavy-non-light¹⁸¹.

Q. 284. *Bhante!* Is the seventh light wind heavy, light, heavy-light, non heavy non-light ?

A. 284. Gautama! Not heavy, nor light, heavy-light, not non heavy-non light And so with the seventh viscous wind, the seventh viscous water, the seventh hell, and with all the hulls the same as with the seventh hulls, and as with the light-wind (stated to be) heavy-light, so with the viscous wind, the viscous water, the hells, the islands, the seas and the regions.

प्रश्न २८५-गेरइया न भते ! किं गहया जाव अगहयलहुया ?

उत्तर २८५-गोयमा ! णो गहया णो लहुया गहयलहुया वि अगहयलहुया वि ।

प्रश्न २८६-से केणट्ठेण ?

उत्तर २८६-गोयमा ! वेउव्वियत्तेयाइ पडुच्च णो गहया णो लहुया गहयलहुया णो अगहयलहुया । जीव च कम्म च पडुच्च णो गहया णो लहुया णो गहयलहुया अगहयलहुया । से तेणट्ठेण एव जाव वेमाणिमा । णवर णाणत्त जाणियच्च सरीरेहिं घम्मत्तिकए जाव जीवत्तिकए चउत्थपएण ।

प्रश्न २८७-योगलत्तिकए न भते ! किं गरुए लहुए गहयलहुए अगहयलहुए ?

उत्तर २८७-गोयमा ! णो गरुए णो लहुए गहयलहुए वि अगहयलहुए वि ।

प्रश्न २८८-से केणट्ठेण ?

उत्तर २८८-गोयमा ! गहयलहुयदव्वाइ पडुच्च णो गरुए णो लहुए गहयलहुए णो अगहयलहुए । अगहयलहुयदव्वाइ पडुच्च णो गरुए णो लहुए णो गरुए अगहयलहुए । समयं कम्मणि य चउत्थपएण ।

प्रश्न २८९-वण्हत्तेसा न भते ! किं गहया जाव अगहयलहुया ?

उत्तर २८९-गोयमा ! णो गहया णो लहुया गहयलहुया वि अगहयलहुया वि ।

प्रश्न २९०-स केणट्ठेण ?

उत्तर २९०-गोयमा ! दव्वेस्स पडुच्च तनियपएण भावस्स पडुच्च चउत्थपएण एव जाव सुक्खेस्सा ।

२९१-दिट्ठी-दसण-णाग-ज्जाण-अप्पाआ चउत्थपदेण पेयव्वाओ । हट्ठिणा चत्तारि मरीता पेयव्वा तइएण पदेण । कम्मया चउत्थपएण पदेण । मणज्जा यइज्जा चउत्थपएण पदेण वायज्जा तइएण पदेण । सागारोवओगो आगारावओगो चउत्थपदेण । मय्वदव्वा मय्वएण्ण मय्वएण्णवा जहा पोण्णदिसओ । तीपइआ आणयइआ मय्वइआ चउत्थेण पदेण ।

Q. 285. *Bhante!* Are the infernal beings heavy,...till non-heavy-non-light ?

A. 285. Gautama! Not heavy, not light, heavy-light, also non-heavy-non-light.

Q. 286. How is it so ?

A. 286. Gautama! Fluid body and caloric body—(they are) not heavy, not light, heavy-light, not non heavy-non-light. Soul and *karma*—(they are) not heavy, not light, not heavy-light, (but) non-heavy-non-light¹⁴³. Hence so, till the Vaimānikas, except that their bodies are different which should be noted. The state of motion,...till the soul are as the fourth term (i.e., non-heavy-non-light)¹⁴³.

Q. 287. *Bhante!* Is matter heavy, light, heavy-light, non-heavy-non-light ?

A. 287. Gautama! Matter is not heavy, nor light, but heavy-light, and also non-heavy-non light.

Q. 288. How is it so ?

A. 288. Gautama! Relative to heavy-light objects, matter is neither heavy, nor light, nor non-heavy-non-light, (but) heavy-light ; relative to non-heavy-non-light objects, matter is neither heavy, nor light, nor heavy-light, (but) non-heavy-non light. Time and *karma* as the fourth term.

Q. 289. *Bhante!* Is black tinge heavy,...till non-heavy-non-light ?

A. 289. Gautama! Neither heavy, nor light, but heavy-light, also non-heavy-non-light.

Q. 290. How is it so ?

A. 290. Gautama! Relative to objective tinge, it is as

the third term, but relative to subjective tinge, it is as the fourth term And like this...till white tinge

291. Outlook, faith, knowledge, ignorance, perception—these are as the fourth term ; four bodies as the third term ; *kārman* body as the fourth term , activities of the mind and speech as the fourth term, but activities of the body as the third term , cognition, both detailed and superficial, as the fourth term. All objects, regions and categories are similar to matter¹⁸⁴. Past period, future period, all periods as the fourth term

[wholesome for the monks]

प्रश्न २९२—से पूण भते । लाघविय अपिच्छा अमुच्छा अगेही अपडिवद्धया समणाण निग्गयाण पसत्थ ?

उत्तर २९२—हता गोयमा । लाघविय जाव पसत्थ ।

प्रश्न २९३—से पूण भते । अकोहत्त अमाणत्त अमापत्त अलोभत्त समणाण निग्गयाण पसत्थ ?

उत्तर २९३—हता गोयमा । अकोहत्त अमाणत्त जाव पसत्थ ।

प्रश्न २९४—से पूण भते । कसपदोसे ण खीणे समणे निग्गये अतवरे भवति ? अतिमत्तरीरिए वा ? वहमोहे वि य ण पुन्वि विरहिता अद्वयच्छा सदुडे काल वरेइ तओ पच्छा सिज्जइ युज्जइ मुच्चइ जाव अत वरेइ ?

उत्तर २९४—हता गोयमा । कसपदोसे खीणे जाव...अत करेइ ।

Q 292. *Bhante* ! Bare possession, small desire, non-attachment, detachment, unconcern—are these wholesome for a tie-free monk¹⁸⁵ ?

A 292 Yes, Gautama ! Bare possession, till unconcern are wholesome

Q 293 *Bhante* ! Non-anger, non pride, non-attachment, non-greed—are they wholesome for a tie free monk ?

A 293 Gautama ! Non-anger, till non greed are wholesome

Q 294 *Bhante* ! Does a tie free monk become capable of terminating (all *karma* bondage) when his attachment for other faith feds out ? Does he take body for the last time ? If he moves with great attachment in his previous state but wholly restrains *karma* influx before death does he become perfected enlightened liberated till ending all misery ?

A 294 Yes, Gautama on the fading out of the improper faith (he attains all these) till ending all misery

[a clarification on life span]

प्रश्न २९५-जगज्जलिया न भवे । एव आइक्खति एव भासति एव पण वेति एव पक्खेति एव खलु एग जाव एगण समएण दो आउयाइ पक्खेति । त जहा इहमवियाउय च परमवियाउय च । ज समय इहमवियाउय पक्खति त समय परमवियाउय पक्खति ज समय परमवियाउय पक्खति त समय इहमवियाउय पक्खेइ । इहमवियाउयस्स पक्खणयाए परमवियाउय पक्खेइ परमवियाउयस्स पक्खणयाए इहमवियाउय पक्खेइ । एव खलु एग जावे एगण समएण दो आउयाइ पक्खेति । त जहा इहमवियाउय च परमवियाउय च । स व्हमय भत । एव ?

उत्तर २९५-गोयमा । ज न ते अनज्जलिया एवमाइक्खति जाव परमवियाउय च । जे त एव माहसु मिच्छा त एवमाहिमु । अह पुण गोयमा । एव आइक्खामि जाव पक्खेमि । एव खलु एग जीवे एगण समएण एग आउय पक्खेइ त जहा इहमवियाउय वा परमवियाउया वा । ज समय इहमवियाउय पक्खेइ णा त समय परमवियाउय पक्खेइ ज समय परमवियाउय पक्खेइ णा त समय इहमवियाउय पक्खेइ । इहमवियाउयस्स पक्खणयाए णो परमवियाउय पक्खेइ परमवियाउयस्स पक्खणयाए णो इहमवियाउय पक्खेइ । एव खलु एग जीवे एगण समएण एग आउय पक्खेइ । त जहा इहमवियाउय वा परमवियाउय वा ।

Q 295 *Bhante* ! People from other faith so assert and do so with emphasis they so claim and uphold that a living being at the same instant acquires *karma* determining two life spans one the span of this life and the other the span of the next life , that while he acquires *karma* determining the span of this life he also acquires *karma* determining the span of the next life , and that while he acquires *karma* determining the span of

the next life, he acquires *karma* determining the span of this life, and that thus in acquiring *karma* determining the span of his life, he acquires *karma* determining the span of the next life and in acquiring *karma* determining the span of the next life, he acquires *karma* determining the span of this life, and that, therefore, in this way, living in the same instant, he acquires *karma* determining two life spans—span of this life, and span of the next life *Bhante* ! Is it all like this ?

A 295 Gautama ! As to the people of other faith who assert thus till span of this life and span of the next life, what they have said is incorrect I say and ordain that a living being can, in one instant, acquire *karma* determining one life-span only maybe of this life or of the next life, that while he acquires *karma* determining the span of this life, he does not acquire *karma* determining the span of the next life, and *vice versa* (The statement as above to be repeated) Thus, in one instant, a living being acquires *karma* determining one life-span only, maybe of this life, or maybe of the next life

सेव भते ! सेव भते ! त्ति । भगव गोयमे जाव बिहरति ।

Bhante ! They are so Glory be to the Lord ! So saying Gautama withdrew and resumed his seat

[*Kalasavesiya putra's questions to the elderly monks*]

ते ण काले ण ते ण समएण पाप्तावच्चिउजे कालासवेसियपुत्ते
णाम अणगारे जेणेव थेरा भगवतो तेणेव उवागच्छति । उवागच्छिता येरे भगवते
एव वयासी

२९६—येरा सामाइय न याणति थेरा सामाइयस्स अट्ठ न याणति थेरा
पच्चरत्ताण ण याणति थेरा पच्चकूत्ताणस्स अट्ठ न याणति थेरा सजम न याणति
थेरा सजमस्स अट्ठ न याणति थेरा सवर न याणति थेरा सवरस्स अट्ठ न याणति
थेरा विवेग न याणति थेरा विवेगस्स अट्ठ ण याणति थेरा विउत्सग्ग ण याणति
थेरा विउत्सग्गस्स अट्ठ न याणति ।

तए ण ने थेरा भगवतो कालासवेसियपुत्त अणगार एव वयासी

आणामा ण अज्जा ! सामाइय जाणामो ण अज्जो ! सामाइयस्म अट्ठ जाव
...जाणामा ण अज्जा ! विउस्सम्मस्म अट्ठ ।

At that time, in that period, a monk named Kālā svesiya putra, a leading monk of the order of Arhat Parsva arrived at the same place where was Māhāvira. Having arrived there he said thus to the elderly monks ¹⁶⁶

296 Monks ! Knoweth not ye *sāṃyā*, nor its import, knoweth not ye renunciation, nor its import, knoweth not ye restraint, nor its import, knoweth not ye checking *karma* influx, nor its import, knoweth not ye conscience, nor its import, knoweth not ye detachment, nor its import

At this the elderly monks made the following reply to monk Kalasavesiya-putra

—*Ājā* ! We know *samaṃyika*, and know we its import, ...till know we detachment and its import

तत्र ण सु कालासवेमियपुत्ते अणगारे न येर भगवन एव वराना

प्रश्न २९३-जइ ण अज्जा ! तु मे जाणत सामाइय जाणह सामाइयस्म अट्ठ जाव जाणह विउस्सग्गस्म अट्ठ । कि मे अज्जा ! सामाइए कि मे अज्जो ! सामाइयस्म अट्ठे जाव कि मे विउस्सग्गस्म अट्ठे ?

तए ण येरा भगवता कालासवेमियपुत्त अणगर एव वरानी

उत्तर २९७-आया णे अज्जा ! सामाइए आया णे अज्जा ! सामाइयस्म अट्ठे जाव विउस्सग्गस्म अट्ठे ।

तए ण से कालासवेमियपुत्ते अणगारे येरे भगवन एव वयासी

प्रश्न २९८-जइ मे अज्जा ! आया सामाइए आया सामाइयस्म अट्ठे एव जाव आया विउस्सग्गस्म अट्ठे अवहट्ठु काह-माण माया-णामे किमट्ठ अज्जा ! गरट्ठ ?

उत्तर २९८-कालासवेमियपुत्त ! मत्तमट्ठयाए ।

प्रश्न २९९—से भते । कि गरहा सजमे ? अगरहा सजमे ?

उत्तर २९९—कालासवेसियपुत्त । गरहा सजमे णो अगरहा सजमे । गरहा वि य ण सब्ब दोस पविणेति सब्ब वालिय परिण्णाए । एव खु णे आया सजमे उवहिते भवति एव खु णे आया सजमे उवचिए भवति एव खु णे आया सजमे उवट्ठिए भवइ ।

At this, monk Kālasavesiya putra said thus to the monks

Q 297 *Ārya* ! If 'ye knoweth *samayika* and knoweth its import, till ye knoweth detachment and its import, then stateth ye what is *samayika* and its import till detachment and its import

At this, the elderly monks made the following reply to the monk Kālāsavesiya-putra

A 297. *Ārya* ! Our soul is *samayika* and our soul is the import of *samayika*, till our soul is the import of detachment²⁸⁷

Then monk Kālāsavesiya-putra said this to the monks

Q 298 *Ārya* ! If thy soul be *samayika* and if thy soul be its import, till thy soul be the import of detachment, then, having given up anger, pride attachment, greed, why do ye censure them ?

A 298. Oh Kālāsavesiya putra ! For the sake of restraint

Q 299. *Bhante* ! Is censure restraint ? Is non-censure restraint ?

A 299 Kālāsavesiya putra ! Censure is restraint, not non-censure Censure wipes out all imperfections, all foolishness, through knowledge Thus our soul is dedicated to restraint, our soul grows in restraint, our soul is fixed in restraint

एय्य ण से कालामवेमियपुत्ते अगगारे सबुद्धे येरे भगवते वदइ नमसइ नमसित्ता एय वयासी

३००-एएसि ण भने ! पयाण पुग्गि अन्नागयाए आमवणयाए अबोहियाए अणभिगमेण अदिट्ठाण अमुयाण अस्सुयाण अविन्नायाण अब्बागडाण अबोच्छिन्नाण अणिज्जूठाण अगुवचारियाण एयमट्ठ नो सददहिं । णो पत्त-
इए णा रोइए इयानिं भने ! एएमिं पयाण जाणगयाए सबगयाए बोहिए अभि-
गमेण दिट्ठाण मुयाण मुयाण विन्निपाण वागडाण वोच्छिन्नाण णिज्जूठाण उवधा-
रियाण एयमट्ठ सददहामि पत्तिपामि रोएमि एवमेय से जहेय तुम्हे वदह ।

तए ण ते येरा भगवतो कालासवेसियपुत्त अणगार एव वयासी

सददहाहिं अज्जो ! पत्तिपाही अज्जो ! रोएहिं अज्जो ! मे जहेय अम्हे वदामो ।

तए ण से कालामवेमियपुत्ते अगगारे येरे भगवते वदइ नमसइ नमसित्ता एव वयासी

इच्छामि ण भने ! तुम अतिए चाउज्जामाओ धम्माओ पचमहज्जवइय सपडिक्कमण धम्म उवसपज्जिता ण विहरित्तए ।

अहामुह् देवाणुप्पिया ! मा पडिबध ।

तए ण से कालासवेमियपुत्ते अणगारे येरे भगवते वदइ नमसइ वदिता नमसित्ता चाउज्जामाओ धम्माओ पचमहज्जवइय सपडिक्कमण धम्म उवसपज्जिता ण विहरइ । तए ण से कालासवेमियपुत्ते अगगारे बहूणि सामत्तरियाण पाउगइ पाउणिता जस्मट्ठाए कीरइ नगभावे मुडभावे अण्हाणय अदत्तबुवगाय अण्ठत्तय अणोवाहणय भूमिसेज्जा पल्लहेमेज्जा कण्ठसेज्जा केमलोओ वमधेरवामी परधरप्प-
वेमो लद्धावलद्धी उच्चवावया गामकट्ठा वावीस परिमहोवसग्गा अहियामिज्जति । त अण्ठ आराहेइ आराहिता चरिमेहिं उस्साम-नीयासेहिं मिडे बुद्धे मुत्ते परि-
निब्बुद्धे सब्बदुक्खप्पहीणे ।

On hearing the words of the elderly monks, monk Kālāsavesiya-putra got enlightened, paid homage and obeisance to them and made the following submission :

300 *Bhante* ! Because of my ignorance about them, because I had never heard of them, never knew them, never had knowledge of them, never had seen them, never considered them, never acquired them never had thoroughness about them never had been told of them never determined them never had mention of them never been in possession of them never did I have respect for this import of them, nor faith in them, nor taste for them But, *Bhante*! having acquired knowledge of them, having seen them, considered them acquired them, being thorough about them, having been told of them having determined them, having been mentioned about them and being in possession of them, do I now have respect for this import of them, have faith in them and taste for them *Bhante* ! What you say is true They are so

Then the elderly monks said to Kalasavesiya putra

—*Ārya* ! They are as we say Have respect for them have faith in them, have taste for them

At this, monk Kalasavesiya-puttra paid homage and obeisance to the monks and having paid homage and obeisance, made the following submission

—*Bhante* ! In the past, I have been initiated into a religion based on Four Vows, henceforth I crave to acquire, from thee religion based on Five Vows, with *pratikramana* added, and practise it¹⁶⁸

—Oh beloved of the gods ! Do as it pleases thee Delay not

After this, monk Kālāsavesiya putra paid homage and obeisance to the elderly monks, and having paid homage and obeisance, accepted the religion based on Five Vows, with *pratikramana* added, in place of religion based on Four Vows, and practised it He led for long years the life of a monk in the order, and as a monk, he remained nude and got tortured, desisted from bath, cleaning teeth and using umbrella and footwear, lay on the ground on a plank or wood, up-

rooted hairs ; practised total celibacy ; visited households for begging , bore with equanimity gain or loss, words harsh and thorn like to the senses, all situations, favourable as well as unfavourable ; and all these he fulfilled in right manner, and strove sincerely for the ultimate goal . He practised these in all their imports, and having done so, (in the end), through final respirations, he became perfected, enlightened, liberated, wholly free from all bondage, and from all misery

[on non renunciation]

ति भगव गोयमे समण भगव महावीर वदइ नमसइ वदिता नमसिता
एव वयासी

प्रश्न ३०१—मे णूण भते ! सेट्ठियस्स य तणुयस्स य विवणस्स य
खत्तियस्स य मम चेव अपच्चवत्थाणविरिया वज्जइ ?

उत्तर ३०१—हता गोयमा ! सेट्ठियस्स य जाव अपच्चवत्थाणविरिमा
वज्जइ ।

प्रश्न ३०२—से वेणट्ठेण भते ?

उत्तर ३०२—गोयमा ! अविरति पडुच्च । से तेणट्ठेण गोयमा ! एव
वुच्चइ मेट्ठियस्स य तणुयस्स य जाव ..वज्जइ ।

Gautama paid homage and obeisance to the Lord, and having done so, made the following submission .

Q 301. *Bhante !* A merchant, a pauper, a miser and a warrior—do they have the same non renunciation ?

A. 301. Yes, Gautama, a merchant, till a warrior have the same non renunciation

Q 302. Why is it so ?

A 302 Gautama ! It is so for lack of formal abstinence . Hence it is said that a merchant, a pauper, till a warrior have the same non renunciation

[outcome of violating prohibitions]

प्रश्न ३०३—आहाकम्म ण भुजमाणे समणे निगग्ये किं वधइ किं पकरेइ किं चिणाइ किं उवचिणाइ ?

उत्तर ३०३—गोयमा । आहाकम्म ण भुजमाण आउयवज्जाआ सत्त फम्मपगडीओ सिद्धिवधणवद्धाओ धणियवधणवद्धाओ पकरेइ जाव अणुपरि यन्टइ ।

प्रश्न ३०४—म केणठण जाव अणुपरियन्टइ ?

उत्तर ३०४—गोयमा । आहाकम्म ण भुजमाण आयाए घम्म अइक्कमइ आयाए घम्म अइक्कममाण पुढविवाइय णावक्खइ जाव तसकाय णाव क्वइ । जमि पि य ण जीवाण मरीराइ आहार आहारेइ त वि जीवे नावक्खइ । स तणठण गायमा । एव बुच्चइ आहाकम्म ण भुजमाण आउयवज्जाओ सत्तक्कमपगडीआ जाव अणुपरियन्टइ ।

Q 303 *Bhante* ! A monk transgresses prohibitions and enjoys prohibited objects¹⁶⁹ In doing so what does he bind what does he acquire what does he assimilate what does he absorb¹⁷⁰ ?

A 303 *Gautama* ! A monk transgressing prohibitions and enjoying prohibited objects ties seven types of *karma* except *karma* determining life span and ties with a deeper knot *karma* which were loosely bound till continues to roam in the life cycle^a

Q 304 Why so till continues to roam in the life cycles ?

A 304 *Gautama* ! A monk enjoying prohibited objects transgresses the religion of his soul in transgressing the religion of his soul he cares not for the earth bodies till moving organisms and cares not for those living beings whose bodies he enjoys It is for this oh *Gautama* it has been said that barring *karma* determining life-span he ties with deeper knot seven *karman* which are loosely bound till continues to roam in the life cycles

[outcome of taking permitted things]

प्रश्न ३०५-फामु-एसणिज्ज भते ! भुजमाणे किं वधइ जाव...उवचिणाइ ?

उत्तर ३०५-गोयमा ! फामु-एसणिज्ज ण भुजमाणे आउयवज्जाआ सत्त-
कम्मपयडीओ धणियवधणवद्धाओ सिद्धिन्वधणवद्धाओ पक्खेइ । जहा सवुडेण
नवर आउय च ण कम्म सिय वधइ मिय नो वधइ । सेस तहेव जाव -
वीइवयइ ।

प्रश्न ३०६-से वेणट्ठेण जाव.. वीइवयइ ?

उत्तर ३०६-गोयमा ! फामु-एसणिज्ज भुजमाणे समणे निग्गये आयाए
धम्म नो अइक्कमइ आयाए धम्म अणइक्कममाणे पुढविक्खाइय अवक्खइ जाव
...तसकाय अवक्खइ । जेसिं पि य ण जीवाण सरीराइ आहारेइ ते किं जीवे
अवक्खइ । से वेणट्ठेण जाव ..वीइवयइ ।

Q. 305. *Bhante* ! In taking what is pure and free of life, what does he bind,...till absorb ?

A. 305 *Gautama* ! In taking what is pure and free of life, barring *karma* determining life-span, he loosens seven types of *karma* that are tied with deeper knots,...till such a restrained monk sometimes acquires and sometimes does not acquire *karma* determining life-span The rest as aforesaid, till ends gliding back and forth in the life-cycles.

Q. 306 Why is it so, ..till ends gliding in the life cycles ?

A. 306. *Gautama* ! In taking pure and free-of-life objects, he transgresses not the religion of his soul, and in not transgressing the religion of his soul, he is careful about the earth-bodies, ..till moving organisms, and also about the living beings whose bodies he enjoys It is so, on account of this, ..till ends glidings in the life-cycles.

[on change and non-change]

प्रश्न ३०७-से णूण भते ! अथिरे पलोट्टइ नो थिरे पलोट्टइ अथिर
भज्जइ नो थिरे भज्जइ ? सासए बालए बालियत्त अमासय सामए पडिए
पडियत्त अमासय ?

उत्तर ३०७—हता शीयमा । अधिरे पलोट्टइ जाव पडियत्त असासय ।

Q 307 *Bhante* ! Does the restless change and not the fixed¹⁷¹ ? Does the restless break, and not the fixed ? Is the fool permanent, and foolishness temporary ? Is the prudent eternal, and prudence transitory¹⁷² ?

A 307 *Gautama* ! They are so , the restless changes till prudence is transitory

सेव भते । सेव भते । ति जाव विहरइ ।

Bhante ! So they are Glory be to the Lord ! So saying *Gautama* withdrew and resumed his seat

नवमो उददेशो सम्मत्तो । *Chapter nine ends*

दसमो उददेशो

CHAPTER TEN

[on the division of molecules, etc]

३०८-अत्रउत्थिया ण भवे । एव आइक्खति जाव एव परवेति एव खलु चल्माणे अवलिण्ण जाव विज्जरिज्जमाणे अणिज्जिन्ने ।

३०९-दो परमाणुपोमला एगयओ न साहणति । कम्हा दो परमाणुपोमला एगयओ न साहणति ? दोण्ह परमाणुपोमलाण नत्थि सिणेह्वाए । सम्हा दो परमाणुपोमला एगयओ न साहणति ।

३१०-तिण्णि परमाणुपोमला एगयओ साहणति । कम्हा तिण्णि परमाणुपोमला एगयओ साहणति ? तिण्ह परमाणुपोमलाण अत्थि सिणेह्वाए । सम्हा तिण्णि परमाणुपोमला एगयओ साहणति । ते भिज्जमाणा दुहा वि तिबिहा वि कज्जति । दुहा कज्जमाणा एगदओ दिवइडे परमाणुपोमले भवइ एगयओ वि दिवइडे परमाणुपोमले भवइ । तिहा कज्जमाणा तिण्णि परमाणुपोमला भवति । एव जाव चत्तारि ।

३११-एव परमाणुपोमला एगयओ साहणति साहणित्ता दुक्खत्ताए कज्जति । दुक्खे वि य ण से भासए सया समिय उवचिज्जइ य अवचिज्जइ य ।

३१२-पुण्वि भासा भासा । भासिज्जमाणी भासा अभासा । भासा समयविइक्कत च ण भासिया भासा ।

३१३-जा सा पुण्वि भासा भासा । भासिज्जमाणी भासा अभासा भासासमयवितिक्कत च ण भासिया भासा । सा कि भासओ भामा ? अभासओ भामा ? अभासओ ण सा भासा । नो खलु सा भासओ भामा ।

३१४-जा सा पुण्व विरिया दुक्खा । कज्जमाणी विरिया अदुक्खा । विरियासमयवितिक्कत च ण बडा किरिया दुक्खा ।

३१५-जा सा पुंन किरिया दुक्खा । कज्जभाणी किरिया अदुक्खा ॥
 किरियासमयविइक्कत च ण कडा किरिया दुक्खा । सा किं करणओ दुक्खा ?
 अकरणओ दुक्खा ? अकरणओ ण सा दुक्खा । नो खलु सा करणओ दुक्खा ।
 सेव वत्तव्व सिया ।

३१६-अकिच्च दुक्ख अफुस दुक्ख अकज्जभाणकड दुक्ख अकट्टु
 अकट्टु पाण भूय जीव सत्ता वेदण वेदेति इति वत्तव्व सिया ।

प्रश्न ३१७-से कहमेय मते ! एव ?

308 *Bhante!* Followers of other faith say, till strive to establish that 'moving' is not moved till 'exhausting' is not exhausted

309 That two matter molecules¹⁷³ do not stick to each other, and why do they not stick to each other?—because there are no minute water bodies between the two, and so two matter molecules do not stick to each other

310 That three matter molecules stick to one another, and why the three stick to one another?—because there are minute water-bodies in the three, and so three matter molecules stick to one another, if divided, there may be two divisions, and also three divisions, with two divisions, one part will have three halves and the other part will have three halves, and with three divisions one by one, the three matter molecules remain apart, And so till four

311 That five matter molecules stick to one another, and sticking together they usher in a state of misery (*karma*), that state of misery is permanent, waxing first, and then waning

312 That expression before it is uttered is language, expression when it is being uttered is not language, after the time of utterance, if not uttered, it is language (again)

313 Now, the expression which is language before it is uttered, which ceases to be language when it is being uttered, and, which after the time of utterance, if not uttered, is lan-

guage—so, is it language when spoken, or when not spoken ? Surely, (according to them), language when not spoken, not language when spoken.

314 That past action is misery, action being done is not misery, after the time of action, if not done, it is not misery

315 Now, the past action which is misery, which ceases to be misery when it is being done, and, which, after the time of doing, if not done, is misery—is it misery when being done, or when being not done ? Surely, (according to them), misery when not being done, not so when being done—thus (they say) is to be said

316 Not doing is misery, not touching is misery, not doing what is to be done is misery, for not doing, do the two- to four organ beings, flora bodies, five-organ beings and static beings suffer pain—thus be it said

Q 317. *Bhante* !—Are these all correct ?

उत्तर ३१७—गोयमा ! ज ण ते अन्नउत्थिया एवमाइक्खति जाव वदण वेदंति वत्तव्व मिया । जे त एव आहिमु मिच्छा त एव आहिमु । अह पुण गोयमा ! एवमाइक्खामि एव खट्टु चल्माणे चणिए जाव निज्जरिज्जमाणे निज्जिण्णे ।

३१८—दो परमाणुपागला एगयओ साहणति । कम्हा दा परमाणु पोगला एगयओ साहणति ? दोष्ट परमाणुपागलाण अत्थि मिणेहकाए । तम्हा दो परमाणुपोगला एगयओ साहणति । ते भिज्जमाणा दुहा वज्जति दुहा वज्जमाणा एगयओ परमाणुपोगले एगयओ परमाणुपोगल भवति ।

३१९—तिणि परमाणुपोगला एगयओ साहणति । कम्हा तिणि परमाणुपागला एगयओ साहणति ? तिष्ट परमाणुपोगलाण अत्थि मिणेहकाए । तम्हा तिणि परमाणुपोगला एगयओ साहणति । त भिज्जमाणा दुहा वि तिहा वि वज्जति । दुहा वज्जमाणा एगयओ परमाणुपागले एगयओ दुपएसिए खघे भवति । तिहा वज्जमाणा तिणि परमाणुपोगला भवति । एव जाव चत्तारि ।

३२०-यच्च परमाणुषामगला एगवञ्चो साह्यन्ति । एगवञ्चो साह्यन्ति न्यस्ताए वज्रः । खरे वि य ण ते अमानए मया समिय उवचिज्जइ य अवचिज्जइ य ।

३२१-पुब्बि माया अमाना नानिज्जमाणी नामा नाना भासासमयविनिक्कन च ण भामिया नामा अमाना ।

३२२-आ सा पुब्बि माया अमाना नानिज्जमाणी भासा भासा भासासमयविनिक्कन च ण भामिया नामा अमाना । सा कि भासाआ भासा ? अमानाआ भासा ? भासाआ ण भासा । ना खलु सा अमानाओ भासा ।

३२३-पुब्बि विरिया अदुक्खा । जहा भासा तहा नाज्जिक्खा । विरिया वि जाव करणाआ मा दुक्खा नो खलु सा अकरणओ दुक्खा । सेव वलज्ज मिया ।

३२४-दिक्ख दुक्ख फुम दुक्ख वज्जमानावह दुक्ख वट्ठु वट्ठु पाग न्य जीवन्तना वदन् वदेति इति वसत्थ मिया ।

A. 317. Gautama¹ The assertions of the followers of other faith . till static being>suffer pain, are incorrect I reaffirm, Gautama moving is moved, . till exhausting is exhausted

318 That two matter molecules stick to each other ; why the two stick to each other ?—because there are minute water-bodies between the two , and so two matter molecules stick to each other , if divided, they make two , and then there is one matter molecule on one side, and there is one matter molecule on the other side

319. That three matter molecules stick to one another ; why the three stick to one another ? —because there are minute water-bodies in them , and so three matter molecules stick to one another , if divided, there may be two divisions, and also three divisions , with two divisions, there is one matter molecule in one part, and a bunch of two making a *skandha* in the other , with three divisions, one by one, the three matter molecules remain apart, and so till four.

320 That five matter molecules stick to one another , and by sticking to one another they make a *skandha* , and that *skandha* is transcendent, and it waxes and it wanes

321 That expression before it is uttered is not language , expression when it is being uttered is language , after the time of utterance, if not uttered, it is not language

322 Now, the expression which is not language before it is uttered, which is language when being uttered, and, which after the time of utterance, if not uttered is not language— is it language when spoken, or when not spoken ?—surely, language when spoken, not language when not spoken

323 That past action is not misery , this is to be taken to be similar to language till when done, it is misery and when not done, it is not misery Thus it needs be stated

324 Doing is misery, touching is misery doing what is being done is misery , for, because of doing, the two- to four organ beings, flora bodies five organ beings and static beings¹⁷⁴ suffer pain Thus it needs be stated¹⁷⁵

[on activities due to movement and to passions]

प्रश्न ३२५—अप्रउत्थिया ण भत्त । एवमाइक्खति जाव एव खलु एगे जीव एगेण समएण दो किरियाओ पक्खेइ । त जहा इरियावहिय च सपराइय च । ज समय इरियावहिय पक्खेइ त समय सपराइय पक्खेइ ज समय सपराइय पक्खेइ त समय इरियावहिय पक्खेइ । इरियावहियाए, पक्खणयाए सपराइय पक्खेइ सपराइयाए पक्खणयाए इरियावहिय पक्खेइ । एव खलु एगे जीवे एगेण सम एण दो किरियाओ पक्खेइ । त जहा इरियावहिय च सपराइय च । म क्हमेय भत्त । एव ?

उत्तर ३२५—गायमा । ज ण ते अप्रउत्थिया एवम् इक्खतित चव जाव जे ते एव आहिमु मिच्छा त एव आहिमु । अह पुण गायमा । एव आङ्गामि एव खलु एगे जीवे एगसमए एक्क किरिय पक्खेइ । परउत्थियवत्तन्व जेयव । सममयवत्तब्बयाए जेयव्व । जाव इरियावहिय सपराइय या ।

Q 325 *Bhante* ! Followers of other faith so say, ... till strive to establish that a living being, at any one time performs two activities, which are activities due to movement (i.e., physical activities), and those due to inner passions. Now, (they add), at the time he performs activity due to movement, he performs activity due to passions, and at the time he performs activity due to passions, he performs activity due to movement, (in other words), in performing activity due to movement, he performs activity due to passions and in performing activity due to passions, he performs activity due to movement. Hence (according to them) a living being performs two activities at the same time, which are activity due to movement and activity due to passions.

A 325 *Gautama* ! What the followers of other faith say, till strive to establish is not correct. I ordain, Gautama a living person at one time performs one activity. At this stage, the assertions of the followers of other faith, and the assertions of own (Jina) faith need be stated, till activity due to movement, and activity due to passions

[on interval before fresh arrivals]

प्रश्न ३२६—निरादरई च मन ! वेदद्वय बाह विरहिता उक्ताएण पणत्ता ?

उत्तर ३२६—नायसा ! जह्णोण एवक सनय उक्ताएण बारस मुत्ता ।
एव वक्कनीयस भाणिदव्व निरवसेम ।

Q 326 *Bhante* ! How long are the hells free from fresh arrivals ?

A 326 *Gautama* ! Minimum one time-unit, and maximum 12 times 48 minute interval. Details of arrivals need be stated here¹⁷⁸

मेव भउ ! मेव भउ ! ति जाव विहरइ ।

Bhante ! So they are. Glory be to the Lord ! So saying Gautama withdraw and resumed his seat.

दामा उद्देता मनना । Chapter ten ends

पाम मय सम्मम । Book one ends

द्वितीयं स्तनं
BOOK TWO

પડનો ઉદ્દેગો
CHAPTER ONE

आह

२ । ज्ञानमस्य विषयमुद्भास्य पुनर्विदितं ज्ञानमस्य नास्ति न ।
देवा यं वन्दन्तु वा अन्यन्त्रिंशत्त्रिंशत् विदन्त ॥

(Ten chapters of Book Two comprise of the following :)

1. Respirations, Dialogue with Skandaka, Samudghā'a, Worlds, Sense organs, Heretics, Language, Celestial beings, Camaracācā, Spheres of Time, Astikājar—These are being considered.

ॐ न काले न ते न समए न रासगिहे नाम ननरे होत्वा ।
वगशी । माभीमर्मासुडे । परिमा पिगगया । घम्भो नरिजो । परिवा पडिगया ।

2. In that period, at that time, there was a city named Rājagṛha. Description (as before). Śramaṇa Bhagavān Mahāvīra arrived there. People moved out. The Lord rendered his spiritual discourse. The people dispersed.

ते न शान्ते न तेन समए न जेट्ठे अनेयामी जाव...पज्जुवासमाने एवं
वयासी ।

In that period, at that time, the senior-most disciple (Indrabhūti Gautama) ..till paid homage and obeisance and made the following submission :

[on respirations]

प्रदत्त ३-जे इमे भते! बेददिया तेददिया चरदिरिया पधिरिया जीवा
गणमि न आणाम वा पाणाम वा उम्माग वा नीणाम वा जाणामो पाणामो। जे

इमे पुढविकाइया जाव...वणप्फइकाइया एगिदिया जीवा एएसि ण आणाम वा पाणाम वा उस्ससति वा नीससति वा न याणामो न पासामो । एए ण भंते । जीवा आणमति वा पाणमति वा उस्ससति वा नीससति वा ?

उत्तर ३-हता गोयमा । एए वि ण जीवा आणमति वा पाणमति वा उस्ससति वा नीससति वा ।

प्रश्न ४-किण्ण भंते । एते जीवा आणमति वा पाणमति वा उस्ससति वा नीससति वा ?

उत्तर ४-गोयमा । दब्बओ ण अणतपएसियाइ दब्बाइ खेत्तओ असखेज्ज-पएसोगाढाइ कालओ अन्नयरठिइयाइ भावओ वण्णमताइ गघमताइ रस-मताइ फासमताइ आणमति वा पाणमति वा उस्ससति वा नीससति वा ।

प्रश्न ५-जाइ भावओ वण्णमताइ आणमति वा पाणमति वा उस्ससति वा नीससति वा ताइ किं एगवण्णाइ आणमति वा पाणमति वा उस्ससति वा नीससति वा ?

उत्तर ५-आहारगमो णेय्यओ जाव...पचदिस ।

प्रश्न ६-किण्ण भंते । नेरइया आणमति वा पाणमति वा उस्ससति वा नीससति वा ?

उत्तर ६-त चेव जाव...नियमा छद्दिसि आणमति वा पाणमति वा उस्ससति वा नीससति वा ।

७-जीव एगिदिया वाघाया य निब्बाघाया य भाणियच्चा । सेसा नियमा छद्दिसि ।

Q. 3. *Bhante* ! We know about the respirations in and out, inhale and exhale, of living beings with two, three, four and five organs of senses, and we perceive them ; but we know not, nor perceive, of the respirations in and out, inhale and exhale, of the earth-bodies...till flora-bodies, beings with one sense organ. *Bhante* ! Do these have respirations in and out ? Do they inhale and exhale ?

A 3 Oh Gautama ! These beings too have respirations in and out, they inhale and exhale

Q 4 *Bhante* ! What sort of matter do these take through their respirations what sort of matter do they inhale and exhale ?

A 4 Oh Gautama ! From the standpoint of substance, matter with infinite spaces ; from the standpoint of place, matter from innumerable regions , from the standpoint of time matter in any situation , and from the standpoint of *bhāva* matter with colour, smell, taste and touch—such matter they inhale and exhale in their respirations

Q 5 *Bhante* ! From the standpoint of *bhāva*, these inhale and exhale in their respirations matter that has colour Now, do all matter particles so inhaled and exhaled have the same colour ?

A 5 Refer to chapter on 'Intake' (In the *Pañṇavāṇī Sūtra*)³ till from five directions

Q 6 *Bhante* ! What sort of matter do the infernal beings take in and out through their respirations ? What do they inhale and exhale ?

A 6 As aforesaid till, as a rule, inhale and exhale, take through their respirations, from six directions

7 About all one-organ beings it needs be stated, with obstruction and without obstruction , and in case the latter, as a rule from six directions (In other words as a rule, they inhale and exhale matter particles from all the six directions , but in case of obstruction, they sometimes inhale and exhale from three directions, sometimes from four directions and sometimes from five)³

[more on respirations]

प्रश्न ८-वायुवाह न मते ! वायुवाह वेद आत्मनि वा द्वात्मनि वा उन्मत्ति वा नीममति वा ?

उत्तर ८—हता गोयमा । वाउयाए ण जाव नीससति वा ।

प्रश्न ९—वाउयाए ण भते । वाउयाए चेव अणेगसयसहस्ससुत्तो उद्दा-
इत्ता उद्दाइत्ता तत्थेव भुज्जो भुज्जो पच्चायाइ ?

उत्तर ९—हता गोयमा । जाव पच्चायाइ ।

प्रश्न १०—से भते । किं पुट्ठे उद्दाइति अपुट्ठे उद्दाइति ?

उत्तर १०—गोयमा । पुट्ठे उद्दाइ नो अपुट्ठे उद्दाइ ।

प्रश्न ११—से भते । किं ससरीरी निक्खमइ असरीरी निक्खमइ ?

उत्तर ११—गोयमा । सिय ससरीरी निक्खमइ सिय असरीरी निक्खमइ ।

प्रश्न १२—से केणट्ठेण भते । एव बुच्चइ—सिय ससरीरी निक्खमइ
सिय असरीरी निक्खमइ ?

उत्तर १२—गोयमा । वाउयायस्स ण चत्तारि सरीरया पणत्ता त जहा—
ओरालिए वेउव्विए तेयए कम्मए । ओरालिय वेउव्वियाइ विप्पजहाय
तेयय-कम्मएहि निक्खमइ से तेणट्ठेण गोयमा । एव बुच्चइ—सिय ससरीरी
सिय असरीरी निक्खमइ ।

Q 8 *Bhante* ! Do air bodies take in and out through their respirations, inhale and exhale, only air bodies⁴ ?

A 8 Yes, Gautama, air-bodies till exhale, (only air bodies)

Q 9 *Bhante* ! Do air-bodies die and are born again and again several hundred thousand times as air bodies ?

A 9. Yes, Gautama, till are (so) born⁵.

Q 10. *Bhante* ! Do they die of touch, or without touch ?

A 10. Gautama ! (They die) of touch, not without touch.

Q. 11. *Bhante* ! (Do they) go out with body, or without body ?

A. 11. *Gautam* ! To some extent, (they) go out with body, and to some extent, without body

Q. 12 *Bhante* ! Why do you say that to some extent (they) go out with body and to some extent, without body ?

A 12. *Gautama* ! Air-bodies are stated to have four types of bodies They are assimilative, fluid, caloric and *karman* The assimilative and the fluid they discard, and the caloric and the *kārman* they take with them Hence, *Gautama*, it is said that to some extent they go out with body and to some extent without body.

[on monks*]

प्रश्न १३-मडाई ण भते ! नियठे नो निरुद्धमवे नो निरुद्धमवपववे णो पहीणससारे णो पहीणसमारवेयणिज्जे णो बोच्छिनससारे णो बोच्छिनससारवेयणिज्जे नो निट्ठियत्ठे नो निट्ठियत्ठकरणिज्जे पुणरवि इत्यत्य हव्व-मागच्छइ ?

उत्तर १३-हता गोयमा ! मडाई ण नियठे जाव.. पुणरवि इत्यत्य हव्व-मागच्छइ ।

प्रश्न १४-से ण भत ! किं ति वत्तव्व सिया ?

उत्तर १४-गायमा ! पाणे ति वत्तव्व मिया भूए ति वत्तव्व सिया जीवे ति वत्तव्व मिया सत्ते ति वत्तव्व सिया विण्णु ति वत्तव्व सिया वेए ति वत्तव्व सिया पाणे भूए जीव-सत्ते विण्णु-वेदे ति वत्तव्व मिया ।

प्रश्न १५-से वेणट्ठेण पाणे ति वत्तव्व सिया जाव .वेए ति वत्तव्व सिया ?

उत्तर १५-गायमा ! जम्हा आणमइ वा पाणमइ वा उस्समइ वा णीस-सइ वा तम्हा पाणे ति वत्तव्व सिया । जम्हा भूते भवति भविष्यति य तम्हा भूए ति वत्तव्व सिया । जम्हा जीवे जीवइ जीवत्त आउय च कम्म उवजीवइ

तम्हा जीवे ति वत्तव्व सिया । जम्हा सत्ते सुभाज्जुमेहि कम्मेहि तम्हा सत्ते ति वत्तव्व सिया । जम्हा तित्त-कडु-कसाय ऽविल महुरे रसे जाणइ तम्हा विन्नु ति वत्तव्व सिया । वेदेइ य सुह-दुक्ख तम्हा वेए ति वत्तव्व सिया । से तेणट्ठेण पाणे ति वत्तव्व सिया जाव वेए ति वत्तव्व सिया ।

प्रश्न १६-मडाई ण भते । नियठे निरुद्धभवे निरुद्धभवपवचे जाव निट्ठियट्ठकरणिज्जे णो पुणरवि इत्थत्थ हव्वमागच्छइ ?

उत्तर १६-हता गायमा । मडाई ण नियठे जाव सो पुणरवि इत्थत्थ हव्वमागच्छइ ।

प्रश्न १७-से ण भते । किं वत्तव्व सिया ?

उत्तर १७-गोयमा । सिद्धे ति वत्तव्व सिया बुद्धे ति वत्तव्व सिया मुत्ते ति वत्तव्व सिया पारणए ति वत्तव्व सिया परपरणए ति वत्तव्व सिया सिद्धे बुद्धे मुत्ते-परिनिव्वुडे अतकडे-सव्वदुक्खप्पहीणे ति वत्तव्व सिया ।

Q 13 *Bhante* ! A monk who has not restrained his glidings back and forth, who has not restrained the cycles of coming and going, who has not reduced his existence on earth, who has not reduced his worldly *vedaniya karma*, who has not uprooted his worldly life, who has not uprooted his *vedaniya karma* associated with the life, who has not attained his objective, and who has not completed his work—does such a monk, on death, acquire again the existence and other conditions of human life ?

A 13 He does A monk ..till acquires again the existence and other conditions of human life

Q 14 *Bhante* ! How is he to be called ?

A 14 Gautama ! He may be called *prana*, he may be called *bhuta*, he may be called *jna*, he may (even) be called *satta* He may be called *ijjā*, he may be called *veda*, and he may be called *prāna*, *bhūta*, *jna*, *satta*, *ijjā* and *veda*?

Q 15 *Bhante* ! What is the reason for his being called *prana* till *veda* ?

A 15 Gautama ! He may be called *prana* because of his respirations in and out, his inhaling and exhaling , *bhuta* because he did exist, he exists and he will exist , *jiva* because he lives, acquires the state of existence and experiences life span , *satta* because he is tied to righteous and non righteous deeds , *viññ* because he distinguishes tastes such as hot, pungent, bitter, sour and sweet , *veda* because he experiences pleasure and pain It is for this he is called *prana* till *veda*

Q 16 *Bhante* ! Does a monk who has restrained the cycles of coming and going till who has completed his work, acquire again on death the existence and other conditions of human life ?

A 16 Gautama ! A monk who has restrained the cycles till on death, does not acquire the existence and other conditions of human life

Q 17 *Bhante* ! How is he to be called ?

A 17 Gautama ! He may be called *siddha* he may be called *buddha*, he may be called *paragata* he may be called *paramparagata* , he may be called *siddha*, *buddha*, *mukta*, *nibbta*, *anta kṛta* and *sarva dukkha prahina*⁸

सेव भते ! सेव भते ! त्ति भगव गोयमे समण भगव महावीर वदइ नमसइ सजमेण तवसा अण्णाण भावेमाण विहरइ ।

Bhante ! So they are Glory be to the Lord ! So saying, Gautama paid his homage and obeisance and withdrew to his seat

[*dialogue with Skandaka*]

१८-ने ण काले ण ते ण समए ण समण भगव महावीरे रायणिहाओ नगराओ गुणसिलाओ चेइयाओ पडिनिक्खमइ पडिनिक्खमिता वहिया अण-वयविहार विहरइ ।

ते ण काले ण ते ण समए ण कयगला नाम नगरी होत्वा ।
वण्णओ । तीसे ण कयगलाए नयरीए बहिया उत्तरपुरत्थिमे दिसिभाए छत्त-
पलासए णाम चेइए होत्वा । वण्णओ । तए ण समणे भगव महावीरे उप्पन्न-
नाणदसणघरे जाव समोसरण । परिसा निग्गच्छइ ।

18 In that period, at that time, Śramaṇa Bhagavān Mahāvira departed from the Gunaśīla *cātya* in (the outskirts of) the city of Rājagṛha. Having moved out (from there), he was wandering in the neighbouring villages

In that period, at that time, there was a city named Kṛtāṅgalā. Description (as before). In the outskirts of that city, at a place between the north and the east, there was a *cātya* called Chātrapālāsaka. Description. Śramaṇa Bhaḡavān Mahāvira master of supreme *kevala*-knowledge and *kevala* vision (arrived) till congregation. People went out (to listen)

तीसे ण कयगलाए नयरीए अदूरमामते सावत्थी नाम नयरी होत्वा ।
वण्णओ । तत्थे ण ताव थोए नयरीए गद्धमालस्स अत्तेवासो खदए णाम
क्कवायणस्सगोत्ते परिव्रायणे परिवसइ । रिउच्चेद-अजुच्चेद-सामवेद-अहूच्चणवेद
इतिहासपषमाण निघट्टुछट्ठाण चउण्ह वेदाण सगोवगाणसरहस्माण सारए
बारए बारए पारए नडगवी सट्ठित्तविसारए सखाणे सिक्खवाक्खे बागरणे
छडे निरुत्ते जोइसामयणे अन्नेसु यवहूसु वम्हण्णएसु परिव्रायएसु नयेसु सुपरि-
निट्ठिए या वि होत्वा ।

Not far from the city of Kṛtāṅgalā, there was a city named Śrāvastī. In that city of Śrāvastī, there lived a monk of the Parivṛājaka order, named Skandaka, who belonged to the line of Kātyāyana, and who was a disciple of Gaddavāla. He was profoundly versed in, and had reached the depth of, the four Vedas, *R̥k-Sām-Yajur-Atharva*, fifth *Itihāsa* (History) sixth *Aṅghanṣu* (Vedic index), and all literary works based on them. He preserved them in memory, corrected others if necessary, upheld them*, and attained perfection in them. He was the master of the six *Angas*, *Saṣṭi-tantra* (of Kapila), *Gaṇita* (Mathematics), *Śikṣā* (Phonetics), *Acāra* (Conventions), *Vyākaraṇa* (Grammar), *Chanda* (Prosody),

Nirukta (Etymology), *Jyotiṣa* (Astronomy), and many other profound texts produced by the Brahminical scholarship. Besides, he was very profound in the *Nīti-śāstra* of the Parivrajaka order.

तए ण मावयीए नयरीए पिगलए पाम नियठे वेमालियमावए परिवसइ । तए ण मे पिगलए पाम नियठे वेमालियमावए अनया क्याइ जेणेव सदए वच्चायणसगोत्ते तेणेव उवागच्छइ । उवागच्छिता सदग वच्चायणसगोत्त इणमक्खेव पुच्छे—मागहा । किं सअते लोए अणते लोए ? सअते जीवे अणते जीवे ? सअता मिद्धी अणता मिद्धी ? सअते मिद्धे अणते मिद्धे ? वेण वा मरणेण मरमाणे जीवे वड्ढनि वा हायति वा ? एताव ताव आयक्खाहि । वुच्चमाणे एव ।

In the city of Śrāvastī, there lived a *Vaiśālīka-śrāvaka* (one who was profoundly devoted to, and interested in, the words of Śramaṇa Bhagavān Mahāvira), named Pingala. This *śrāvaka* once came to Skandaka of the Kātyāyana line, and having come to him, he asked him with great inquisitiveness as follows :

—Oh Māgadha (one born in Magadha) ! Are the spheres²⁰ with limit or without limit ? Are the souls with limit or without limit ? Is the abode of the perfected beings with limit or without limit ? Are the perfected beings with limit or without limit ? By what death does a being enlorgen his stay in (various) existences, and by what death does he cut short that stay. It behoves thee to explain them.

Thus he submitted.

तए ण से सदए वच्चायणसगोत्ते पिगलएण नियठेण वेमालियमावएण इणमक्खेव पुच्छिए समाणे सविए वसिए विविगिच्छिए भेदसमावन्ने वल्लमममावन्ने णो मचाएइ पिगलसम्म नियठम्म वेमालियमावयसम्म किंचि वि पमाक्खमक्खाइउ तुमिणीए सच्चिट्ठइ । तए ण से पिगलए नियठे वेमालियमावए सदय वच्चायणसगोत्त दोच्च पि तच्च पि इणमक्खेव पुच्छे—मागहा । किं सअते लोए जाव...वेण वा मरणेण मरमाणे जीवे वड्ढइ वा हायइ वा ?

एताव ताव आडिस्ताहि । बुच्चमाणे एव तए ण से मदए बच्चायणसंगोत्ते पिग-
लएण नियटेण वेमालीमावएण दाच्च पि तच्च पि इणमक्खेव पुच्छिए समाणे
मविए कयिए विनिगिच्छिए भेदममावघ्रे बन्धुमसमावघ्रे णा मचाएद पिगलस्स
नियटस्स वेमालियमावयस्स विचि वि पमोक्खमक्काइन्, तुमिणीए सचिट्ठइ ।

Being thus asked with great inquisitiveness by the *Vaiśālīka-śrāvaka* Pingala, Skandaka of the Kātyāyana line was in difficulty (about the answer), was in anxiety (as to how to give a correct answer), was in a split (as to what to say), and was in distress (because of his ignorance about these) So he did not lighten his load by giving a suitable reply to the *Vaiśālīka-śrāvaka* Pingala, but remained silent The said Pingala repeated his questions for a second time and then for a third time with the same eagerness

—Oh Māgadha ! Are the spheres with limit...till, by what death does a being enlongen or cut short his stay in (various) existences It behoves thee to throw light on them.

But on each occasion, being asked by the said *Vaiśālīka-śrāvaka* Pingala, Skandaka of the Kātyāyana line was in the (same) difficulty, doubt, anxiety, fix, split and distress, and could not throw light on them by giving a convincing reply So he maintained his silence

तए ण भावार्थाए नदराए मिश्रादय जाव ..पहसु महया जगममद्द इ वा
जगवद् इ वा पन्निमा निगच्छद । तए ण तस्स राशयस्स बच्चायणसंगोत्तस्स
बद्धजगस्स वनिए एयमट्ट माच्छा निमम्म इमे एयाक्खे अज्झयिए विनिए पयिए
मत्ताण मरण समुप्पज्झिया—एव गट्ट समणे भगव महावीरे कयणए नदराए
बहिता छत्ताणामा वेदण मत्तमा नवमा अण्णाण भावेमाणे विहरद । न
गच्छामि ण मत्ता भगव महावीर वदामि मममांमि । मेव गट्ट मे मत्ता जगव
महावीर वदिता नमज्झिता मराररिता मम्मणिता बन्ध्याण भगव देवय वेइय
पग्गुरामिता दमाइ थ ण एयाक्खाइ अट्ठाइ हेउद पणिगाइ कारणाइ
वागएणाइ पुच्छिणए नि बट्ट एव मभहेइ । मपेहिता जेणेव पग्गुरादमावमट्ट
नेनेव उसाणउद । उसाणउत्ता निदए थ कुट्टिय थ कर्त्तिय थ बग्गहिय थ

भिमिय च वेसरिय च छणालय च अनुमय च पवित्तिय च गणेतिय च छत्तय च वाहुणाआ य पाऊपाआ य घाउरत्ताआ य गेण्हइ । गेण्हित्ता परिव्वायावसहाओ पडिनिक्खमइ । पडिनिक्खमित्ता निदड-नुडिय-नचणिय-नराडिय भिसिय-वेसरिय छणालय-अनुमय-पवित्तिय-गणेतियह यणए छत्तोवाणहमनुत्ते घाउरत्तवत्थपरिहिए सावयीए नयरीए मज्झमस्सणे निग्गच्छइ । निग्गच्छित्ता जेणेव वयगला नयरी जेणेव छत्तपलामए चेइए जणव समणे भगव महावीरे तेणेव पहारेत्थ गमणाए ।

In the said city of Śrāvastī, where three highways meet, till people moved out in vast numbers and in groups The said Skandaka of the Kātyāyana line heard (about the arrival of Śramana Bhagavān Mahāvira) from many people, and having heard like that, he had a flash of idea, a desire, a keenness, a resolve (as follows)

Indeed, Śramana Bhagavān Mahāvira is staying, inspiring his soul by restraint and penance, at the Chatrapalāśka *catī* a ou side the city of Kṛtungalā I go unto him, to Śramana Bhagavan Mahavira, and pay unto him my homage and obeisance Having paid my homage and obeisance to Śramana Bhagavān Mahāvira, having welcomed him, having paid respect unto him having worshipped (the Lord who is) the embodiment of bliss, happiness godhood and spiritual treasure, I ask him about the meaning, cause, instrumentality and grammar

Thus he thought, and having so thought, he returned to the abode of the Parivrajaka monks Having returned, he picked up (all the decorations of his holy order, such as) *tridanda* (triple stick), *kundī* (small cup), garland made of the *rudrakṣa* beads, *karoṣikā* (earthen pot), *ṛṣika* (cushion), *keśarika* (cloth for drying vessels), *channalaya* (?), *ankuśaka* (hook), *pabitraka* (ring) *ganetrika* (wrist band), *chatra* (umbrella), *bahana* (?), *pāduka* (sandals), and *dhatuṛakṣa* (saffron robes) and having picked them up, he moved out from the abode of the Parivrajaka monks With *tridaṇḍa kundī rudrakṣa-garland*, *karoṣika ṛṣika keśarika ankuśaka pabitraka* and *ganetrika* in his hands, and equipped with his shoes and umbrella, and with his saffron robes on, he moved through the city of Śrāvastī, and turned his steps in the direction of

the Chatrapalāśaka *cāitya* outside the city of Kṛtāṅgalā where was stationed Śramaṇa Bhagavān Mahāvira.

गोयमा ! इति समणे भगव महावीरे भगव गोयम एव वयासी—
दच्छसि ण गोयमा ! पुब्बमयय । क ण भवे ? खदए नाम । से वाहे
वा कह वा केवच्चिरेण वा ? एव सल्लु गोयमा ! ते ण काले ण ते ण समये
ण सावन्थी नाम नगरी होचा । वण्णओ । तत्थ ण सावन्थीए नयरीए गद्द-
भाण्म अतेवासी खदए नाम कच्चायणम्मगोत्ते परिव्वायए परिवसइ । त
वेव जाव ..जेणेव मय अतिए तेणेव पट्टारेत्थ गमणाए । से अदुरागेने बहू-
मपत्ते अद्धाणपडिदन्ने अउरापट्टे वट्टइ । अग्गेव ण दच्छसि गोयमा !

भने ? ति भगव गोयमे समण भगव महावीर वइइ नमसइ वदिता
नममिता एव वयासी—पट्ट ण भवे । खदए कच्चायणम्मगोत्ते देवानुप्पिदाण
अतिए मुडे भविता ण अगाराओ अणगारिय पव्वइत्तए ? हता, पनू । जाव
च ण समणे भगव महावीरे भगवओ गोयमम्म एवमट्ठ परिवहेइ ताव च ण मे
खदए कच्चायणम्मगोत्ते त देव हव्व आगए ।

Thus said Śramaṇa Bhagavāna Mahāvira to Gautama :

—Gautama ! To-day you will meet with your former companion.

—*Bhante ! Whom do you mean ?*

—Skandaka is his name.

—When, how and after what time-gap (do I see him) ?

—Gautama ! It is as follows . In that period, at that time, there was a city named Śrāvastī. Description. In that city of Śrāvastī, there lives the Parivrājaka monk, Skandaka by name, who belongs to the Kātyāyana line, and is a disciple of Gaddavāla . He (description as before) has started to come to me. He has come near, . he is very near, . he is on the road, . he is now on the approach (to this very place). Gautama ! This very day you will see him.

—Skandaka ' Welcome to thee, a very hearty welcome
Thy coming is good , thy coming portends to great good
Welcome to thee '

(He continued)

Skandaka ' In the city of Śrāvastī, the *Vātsālīka śravaka*
Pingala had inquisitively put the questions to thee—
Oh Māgadha ' Are the spheres with limit or without ?
(And so on) And indeed you have come here for enlighten-
ment Is that right ?

On this, Skandaka of the Kātyāyana line made the
following reply to Bhagavan Gautama

—Gautama ' This is very true But who is that wise
man, the savant, who is rich in penance, who has known
beforehand the inner thoughts of mine, and (meseems) you
are (already) in the know of them ?

Then quoth Bhagavān Gautama to Skandaka of the
Kātyāyana line .

—Right you are, oh Skandaka ' The great spiritual
acarya, the great guide on spiritual matters, Śramaṇa
Bhagavān Mahāvira is the holder of the supreme *kevala*-
knowledge and *kevala*-vision, he is an *Arhat*, a *Jina*, a
Kevali, a knower of the past, present and future, all knowing
and all seeing It is he who has revealed your secret thoughts
to me And it is thus, oh Skandaka, I know them

On this, Skandaka of the Kātyāyana line, said as follows
unto Bhagavan Gautama

—Gautama ' Let us go to your spiritual *acarya* the great
guide on spiritual matters, Śramaṇa Bhagavān Mahāvira,
and pay unto him homage and obeisance, till worship him

—As it pleases thee, oh beloved of the gods ! But let us
delay not

तए ण से भगव गोयमे खदएण कच्चायणस्मगोतेण मद्धि जेणेव समणे भगव महावीरे तेणेव पहारेत्थ गमणाए। त ण काले ण ते ण समए ण समणे भगव महावीरे विपट्ठभोइ या वि हात्था। तए ण समणस्म भगवओ महावीरस्म विपट्ठभोइस्स सरीरय ओराल सिंगार कल्लाण सिव धण्ण मगल्ल अणलक्खिविभूसिय लक्खण-वज्जण-गुणोववेय निरीए अईव अईव उवसोभेमाण चिट्ठइ। तए ण से खदए कच्चायणस्मगात्ते समणस्स भगवओ महावीरस्स विपट्ठभोइस्स सरीरय ओराल जाव अईव अईव उवसोभेमाण पासइ पासित्ता हट्ठ-सुट्ठचित्तमाणदिए णदिए पीइमणे परमसोमणसिए हरिसवस-विस्सज्जमाणहियए जेणेव समणे भगव महावीरे तेणेव उवागच्छइ उवागच्छित्ता समण भगव महावीर निस्सुतो आयाहिण-वयाहिण करेइ जाव पज्जुवासइ।

Then with Skandaka of the Kātyāyana line in his company, Bhagavan Gautama proceeded towards the place where Śramana Bhagavān Mahāvira was. In that period, at that time, Śramana Bhagavān Mahāvira used to take his meal everyday. His physical frame was noble, portending to welfare, safety, grace and happiness, beautiful even without adornment, bearing standard measures, good marks and high traits¹¹, and looking extremely charming. Skandaka of the Kātyāyana line saw the physical frame of Śramana Bhagavān Mahāvira, who was (then) taking his meal everyday, and (whose physical frame) was noble,...till looking exceedingly charming, and seeing (him), he was delighted, happy in mind, pleased, overwhelmed with joy in mind, extremely thrilled and with his heart expanded with glee, and (both) reached the place where Śramana Bhagavan Mahāvira was. On reaching (near him), he paid his homage and obeisance to Śramana Bhagavān Mahāvira, till worshipped him.

खदया ! —त्ति समणे भगव महावीरे खदय कच्चायणस्सगोत्त एव वयासी—
से णूण तुम खदया ! सावत्थीए नयरीए पिमलएण नियठेण वेसात्थिसाव-
एण इणमक्खेव पुच्छिए—मागहा ! किं सअठे लोए अणठे लोए ? एव त
चेव जाव जेणेव मम अतिए तेणव हव्व आगए ! से णूण खदया ! अय-
मट्ठे समट्ठे ? हत्ता अत्थि ।

Quoth Śramana Bhagavān Mahāvira unto Skandaka of the Kātyāyana line

Indeed, Skandaka, in the city of Śrāvastī, the *Vaiśālīka-srāvaka* Pīṅgala had said unto thee as follows : Oh Māgadha ! Are the spheres with limit or without limit ? (And so on)...till you have come to me in a hurry. Skandaka, is that right ?

—*Bhante !* What you have said is right.

जे वि य ते खदया ! अयमेयारूवे अज्झत्थिए चित्थिए पत्थिए मणोगए सक्खे समुप्पज्झित्था—किं सज्जेते लोए अणते लोए । तस्स वि य ण अयमट्ठे—एव मए खदया ! चउव्विहे लोए पन्नत्ते त जहा—दव्वओ खेत्तओ कालओ भावओ । दव्वओ ण एगे लोए सज्जेते । खेत्तओ ण लोए असखेज्जाओ जोयणकोडाकोडीओ आयामविक्षभेण असखेज्जाओ जोयणकोडाकोडीओ परिक्खेवे । पण्णत्ता अत्थि पुण से अते । कालओ ण लोए ण कयाइ न आसी न कयाइ न भवइ न कयाइ न भविस्सइ भविमु य भवति य भविस्सइ य । धुवे णिदए सामए अक्खए अब्बए अवट्ठिए णिच्चं नत्थि पुण से अते । भावओ ण लोए अर्गता वण्णपज्जवा शघ-रस-फासपज्जवा अणता सठाणपज्जवा अणता गरुयलहुयपज्जवा अणता अगरुयलहुयपज्जवा नत्थि पुण से अते । से त्त खदया ! दव्वओ लोए सज्जेते खेत्तओ लोए सज्जेते कालओ लोए अणते भावओ लोए अणते ।

—So Skandaka, as you have in your mind doubt, thought, curiosity, enquiry, inquisitiveness as to whether the spheres are with limit or without, so, on this, oh Skandaka, do I ordain as follows :

The spheres have to be viewed from four angles, viz., substance, place, time and *bhāva*.

As to substance, the spheres are one and with limit.

As to place, the spheres are said to be extended over innumerable *crores* of *yojanas* in length and breadth, and over innumerable *crores* of *yojanas* in circumference, but still with limit.

As to time, the spheres existed in the past, they exist in the present and they will exist in the future. There was, there is

and there will be no time when there were no spheres The spheres did exist and will continue to exist The spheres are fixed, eternal, permanent, non-depreciating, non wearing out, ever-existent and without limit

As to *bhava*, the spheres are with limitless colours, smells, substances and touches, with limitless physical structures, with limitless heaviness and lightness with limitless non heaviness non lightness, and without limit

So, you see, Skandaka as to substance, the spheres are with limit, and so (i e , with limit) are they as to place , but as to time the spheres are without limit, and so also without limit are they as to *bhava*

જે વિ ય તે સદયા । જાવ સજતે જીવે અળતે જીવે તસ્ય વિ ય ન અયમદ્દે—એવ સ્વલુ જાવ દ્વ્વઓ ન એમે જીવે સજતે । સ્વેત્તઓ ન જીવે અસલ્લેજ્જપણ્ણિ અસલ્લેજ્જપણ્ણિગાઠે અતિય પુણ સે અતે । કાલઓ ન જીવે ન કપાદ ન અસી જાવ નિચ્ચે નતિય પુણ સે અતે । માવઓ ન જીવે અગતા ણાણવજ્જવા અગતા દસણવજ્જવા અળતા ચારિત્તવજ્જવા અગતા અગુલ્લહુવવજ્જવા નતિય પુણ સે અતે । સેત્ત દ્વ્વઓ જીવે સજતે સ્વેત્તઓ જીવે સજતે કાલઓ જીવે અળતે માવઓ જીવે અળતે ।

As to souls, oh Skandaka, you have in your mind, till whether souls are with limit or without limit On this I ordain till as to substance, souls are one and with limit As to place, souls are with innumerable space units, holding innumerable space-units but still with limit As to time, there was no time, nor there will be any, when souls did not, do not and will not, exist, till ever existent and without limit As to *bhava*, souls are in possession of limitless knowledge, of limitless vision, of limitless conduct, of limitless non heaviness and non lightness, and again without limit So you see, as to substance souls are with limit, and so also as to place they are with limit , but as to time, without limit, and so too as to *bhava* (without limit)

જે વિ ય તે સદયા । (પુચ્છા) હમેયારૂઢે ચિતિયે જાવ...કિં સજતા સિદ્ધી અગતા સિદ્ધી તસ્ય વિ ય ન અયમદ્દે—મણ સદયા । એવ સ્વલુ

चउव्वहा सिद्धी पणत्ता त जहा—दव्वओ खेत्तओ कालओ भावओ ।
 दव्वओ ण एगो सिद्धी सज्जा । खेत्तओ ण सिद्धी पणयालीस जोयणसय-
 सहस्साइ आयामविवल्लभेण एगो जोयणकोठी वायालीस च जोयणसयसहस्साइ
 तीस च जोयणसहस्साइ दोण्णि य अउणापन्नजोयणसए विवि विसेवाहिए
 पत्तिव्वेण अत्थि पुण से अते । कालओ ण सिद्धी न कयाइ न आसी ।
 भावओ य जहा लोयस्व तहा भाणियव्वा । तत्थ दव्वओ सिद्धी सज्जा
 खेत्तओ सिद्धी सज्जा कालओ सिद्धी अणत्ता भावओ सिद्धी अणत्ता ।

And then, oh Skandaka, you have in your mind, till whether the abode of the perfected souls is with limit or without limit. On this I ordain, oh Skandaka, that the abode of the perfected souls is to be viewed from four angles, viz., substance, place, time and *bhava*. As to substance, this abode of the perfected souls is one and with limit. As to place, this abode of the perfected souls extends over an area of 45,00,000 *yojanas* in length and so also in breadth, and with a circumference which is 142,30,249 hundred thousand *yojanas* more or less, but still with limit. As to time, there was no time, nor there will be any, when the abode of the perfected souls did not, does not and will not, exist. As to *bhāva*, the same as with the spheres. So you see, the abode of the perfected souls is, as to substance, with limit as to place, with limit, as to time, without limit; and as to *bhava* (also) without limit.

जे दि य ते खदमा । जाव कि अणत्ते सिद्धे त चेव जाव...दव्वओ
 ण एगो सिद्धे सज्जे । खेत्तओ ण सिद्धे अउखेज्जपएहिए असखेज्जपएसोगाडे
 अत्थि पुण से अते । कालओ ण सिद्धे सादीए अपज्जवसिए नत्थि पुण से
 अते, भावओ ण सिद्धे अणत्ता नाणपज्जवा अणत्ता दसणपज्जवा जाव
 अणत्ता अगुहलहुयपज्जवा नत्थि पुण से अते । सेत्त दव्वओ ण सिद्धे सज्जे
 खेत्तओ ण सिद्धे सज्जे कालओ ण सिद्धे अणत्ते, भावओ ण सिद्धे
 अणत्ते ।

And then, oh Skandaka, you have in mind, till whether the perfected souls are without limit .. till as to substance, the perfected souls are one and with limit, as to place, the

perfected souls are in possession of innumerable space-units and hold innumerable space units, but still with limit, as to time, the perfected souls are with a genesis but without limit; and as to *bhava*, the perfected souls are in possession of limitless knowledge, limitless vision, till in possession of limitless non heaviness, limitless non lightness, still without limit. So you see, the perfected souls are, as to substance, with limit, as to place, with limit, (but) as to time, without limit, and so without limit as to *bhava*.

जे वि य त ख दया । इमे यारू व अन्त्ये चित्ति ए जा व समुपज्जि य ।
—वेण वा मरणेण मरमाणे जीव वडडति वा हायति वा तस्य वि य ण
अयमण्ठे—एव ख दु ख दया । मए दुविह मरणे पल्लते । त जहा—वालमरणे
य पडियमरणे य । स किं त बालमरणे ? बालमरणे दुवालसविहे पनने ।
त जहा—बन्धमरणे वसण्टमरणे अन्तोत्तलमरणे तन्मवमरणे गिरिपडणे तत्पडणे
जलप्लवेसे जलप्लवेस विसमकल्लणे सयोवाडणे वेहाणस गिद्धपण्डे । इत्थेतेण
ख दया । दुवालसविहेण बालमरणेण मरमाणे जीवे अणत्तिहि नरदयमवगगहणेहि
अप्पाण सजोएइ तिरिय मणुय-देव-अणाइय च ण अणवदग दीहमद्धे चाउरख
ससारकतार अनुपरियण्टइ सेत मरमाणे वडइ सेत बालमरणे ।

And then, Skandaka, you have in mind, till by what death does a being enlongen or shorten his stay. On this I ordain. Death has two types, viz, death of the fool and death of the prudent. And what about the death of the fool? Well, it may occur by 12 causes, which are due to starvation and thirst, due to too much submission to the dictates of the organs of senses, due to inner thorn death called *tadbhava* (condemning one to rebirth in same species of existence as man or as animal) death due to a fall from a mountain, or from a tree due to drowning in water, due to entering into fire, due to taking poison, due to hurt by some deadly weapon due to hanging and due to piercing by some wild animals. Death due to any one of these causes enlongens stay in the infernal existence, as it does in animal, human and celestial existences. He (i.e., anyone dying due to anyone of these causes) continues to glide back and forth in the wilderness,

without a beginning and without end, of the infernal sub-human, human and celestial existences Hence he enlongens his stay by dying the death of the fool

से किं त पडियमरणे ? पडियमरणे दुविहे पन्नते त जहा-पाओवगमणे य भत्तपच्चक्खाणे य । से किं त पाओवगमणे ? पाओवगमणे दुविहे पन्नते त जहा-नीहारिमे य अनिहारिमे य नियमा अप्पडिकम्मे । सेत्त पाओवगमणे । से किं त भत्तपच्चक्खाणे ? भत्तपच्चक्खाणे दुविहे पन्नते त जहा-नीहारिमे य अनिहारिमे य नियमा सपडिकम्मे सेत्त भत्तपच्चक्खाणे । इच्चेतेण खदया । दुविहेण पडियमरणेण मरमाणे जीवे अणतोहि नेरइय-भवगहणेहि अप्पाण विसजोएइ जाव बीईवयइ । सेत्त मरमाणे हायइ । सेत्त पडियमरणे । इच्चेएण खदया । दुविहेण मरणेण मरमाणे जीवे वड्ढइ वा हायइ वा ।

And what about dying the death of the prudent ? Death of the prudent may take place in (either of) the two ways, which are by lying steadfast (till death) like a tree, and by rejecting all intakes (of food) And what about lying steadfast like a tree ? This (again) may be of two types, which are, lying in the midst of a human surrounding (such as a town or a village) and lying far away from such surrounding (in an unfrequented, lonely place) (Both these), as a rule, entail a total restraint of movement and care Even death by renouncing intake of food may be of two types, which are (as before) in the midst of a human surrounding and far away from such a surrounding, (but these) as a rule, allow movement and care This much about courting death by renouncing the intake of food By courting (either of) these two forms of death, the soul may cut down his innumerable glidings back and forth, may wholly surpass limitless stays in the wilderness of infernal and other existences Thus he cuts short his stay in these Such is (the outcome of) dying the death of the prudent So, you see, oh Skandaka, how the living beings by courting one or the other of the two types of death (of the fool or of the prudent) enlongen or cut short their stay (in various existences)

एतय ण खदए कच्चायणस्तगोत्ते सबुद्धे समण भगव महावीर वदइ नमत्तइ
वदिता नमस्सिता एव वयासी *

इच्छामि ण भते ! तुग्ग अतिए वेवलीपत्त धम्म निसामित्तए ।

अहामुह देवानुप्पिया ! भा पडिबघ ।

On this, Skandaka of the Katyāyana line was enlightened. He paid homage and obeisance to Śramana Bhagavān Mahāvira and having done so made the following submission

—*Bhante* ! I am keen to hear from thee the tenets of religion as propounded by the *Keralms*.

—Do as it may please you, oh beloved of the gods, but delay not

तए ण समणे भगव महावीरे खदयस्स कच्चायणस्तगोत्तस्स तीसेय महइमहा-
ल्लियाए परिस्ताए धम्म परिवहेइ । धम्मकहा भाणियब्बा । तए ण से खदए
कच्चायणस्तगोत्ते समणस्स भगवओ महावीरस्स अतिए धम्म सोच्चा णिसम्म
हइअुदुडे जाव .हियहियए उट्ठाए उट्ठेइ । उट्ठित्ता समण भगव महावीर
तिक्खुत्तो आयाहिणपयाहिण करेइ । वरित्ता एव वयासी

सद्दहामि ण भते ! णिग्गय पावयण । पत्तियामि ण भते !
णिग्गय पावयण । रोएमि ण भते ! निग्गय पावयण । अम्भुदुठेमि ण भते !
णिग्गय पावयण । एवमेय भते ! सहुमेय भते ! अवित्तहमेय भते !
असदिद्धमेय भते ! इच्छियमेय भते ! पडिच्छियमेय भते ! इच्छिय-
पडिच्छियमेय भते ! से जहेय तुग्गे वदह ।

Thereon, Sramana Bhagavān Mahāvira gave his spiritual discourse to Skandaka of the Katyayana line and to the vast audience Spiritual discourse to be reproduced¹³. On hearing and assimilating the words of Śramana Bhagavān Mahāvira, Skandaka became immensely happy,...till his heart expanded with glee He rose from his seat ; having got up, he respectfully moved round the Lord thrice, and having done so, he submitted as follows :

—*Bhante ! I adore the nirgrantha prescriptions Bhante ! I have faith in the nirgrantha prescriptions Bhante ! I have taste for the nirgrantha prescriptions. Bhante ! I embrace the nirgrantha prescriptions Bhante ! They are correct. Bhante ! They are true Bhante ! They are beyond doubt Bhante ! They portend to bliss Bhante ! They portend to great bliss Bhante ! They portend to bliss, great bliss Bhante ! So they are, as well ordained by thee*

ति कट्टु समण भगव महावीर वदइ नमसइ वदिता नमसित्ता उत्तरपुरत्थिम दिसीभाग अवक्कमइ अवककमित्ता तिदड थ कुडिय थ जाव धाउरत्ताओ य एगते एडेइ एडित्ता जेणेव समणे भगव महावीरे तेणेव उवागच्छइ उवागच्छित्ता समण भगव महावीर निक्खुत्तो आयाहिण-पयाहिण करेइ करित्ता जाव . नमसित्ता एव वयासी

आलित्ते ण भते ! लोए पलित्ते ण भते ! लोए आलित्तपलित्ते ण भते ! लोए जराए मरणेण य । से जहाणामए केइ गाहावई अगारसि जिक्कायमाणसि जे से तत्थ भडे भवइ अप्पभारे मल्लोगुरुए त गहाय आयाए एगतमत अवक्कमइ । एस मे नित्यारिए समाने पच्छा पुराए हियाए सुहाए खेमाए निस्सेयसाए आणुगामियत्ताए भविस्सइ । एवामेव देवानुप्पिया ! मज्झ वि आया एगे भडे इट्ठे कते पिए मणुण्णे मणामे थंजे वेस्सासिए समए अणुमए बहुमए भइकर-डगसमाणे मा ण सीय मा ण उण्ह मा ण खुहा मा ण पिवासा मा ण चोरा मा ण वाला मा ण दसा मा ण मसवा मा ण वाइय पित्तिय सेभिय-सन्निवाइय विविहा रोगायका परीसहोवसग्गा फुसतु ति कट्टु एस मे नित्यारिए समाने परलोयस्स हियाए सुहाए खेमाए नीसेसाए आणुगामियत्ताए भविस्सइ । त इच्छामि ण देवानुप्पिया ! सयमेव पञ्चाविय सयमेव मुडाविय सयमेव सेहाविय सयमेव सिक्खाविय सयमेव आयार-गोयर विणय-वेणयिय-चरण-करण जाया-मायावत्तिथ धम्ममाइक्खिउ ।

So saying, he paid homage and obeisance to Śramana Bhagavān Mahāvira. Having done so, he repaired in the north eastern direction. Having gone thither, he discarded his *tridanda* till saffron robes on a lonely spot. Having deposited them there, he came back to the place where Śramana Bhagavān Mahāvira was. Having arrived there,

he respectfully moved round the Lord thrice, and having done so, .till obeisance, and made the following submission

—*Bhante* ! The world is ablaze *Bhante* ! The world is burning. *Bhante* ! The world is ablaze and burning because of old-age and death When a house is ablaze, the householder first takes out to a safer place objects that are precious and light, and thinks that these objects rescued (from fire) will, hereafter, be of great help, happiness, support, and welfare, and will follow him Likewise, oh beloved of the gods, my soul is an object coveted, dear, nice, beautiful, delightful, enchanting, supporting accompanying, enriching, a veritable casket of jewels Hence I have been protecting it from cold, heat, hunger, thirst, theft, lion, snake, giant fly, mosquito, multifarious diseases and dangers. Protected thus, this soul will, hereafter, be a source of welfare, happiness goodness, perpetual bliss, and go with me So desire I, oh beloved of the gods, to be initiated by thee, to be tonsured by thy hand, to be trained in spiritual practices by thee, to be taught the *Sūtras* and their implications by thee, to be directed by thee in conduct, alms seeking, humility, conduct arising out of humility, purification of conduct and food, extent of food intake, etc , all in the practice of restraint

तद ण समणे भगव महावीरे खदय वच्चायणस्सगोत्त सयमेव पत्तावेइ
आव ..धम्ममाइवग्गइ । एव देवाणुप्पिया । गतत्र एव चिट्ठियच्च निसीइयच्च
एव तुपट्ठियच्च एव भुज्जियच्च एव भागियच्च एव उट्ठाए उट्ठाय पाणेहि भूएहि
जीवेहि सत्तेहि सजमेण सजमियच्च अस्मि च ण अट्ठे णा विचि वि पमाइयच्च ।

तए ण से खदए वच्चायणस्सगोत्ते समणस्स भगवओ महावीरस्स इव
एयाम्भ धम्मिय उवएम सम्म मण्डिवग्गइ समाणाए तह गच्छइ तह चिट्ठइ तह
निसीयइ तह तुपट्ठइ तह भुज्जइ तह भावइ तह उट्ठाए उट्ठाय पाणेहि
भूएहि जीवेहि सत्तेहि सजमेण सजमेइ अस्मि च ण अट्ठे णो वमाइइ ।

Śramaṇa Bhagavān Mahāvīra himself initiated Skandaka of the Kātyāyana line,.. till guided him in religion thus .

—Oh beloved of the gods ! Thus ye move, thus ye stand, thus ye sit, thus ye lie, thus ye eat, thus

ye talk, thus ye behave with great care and great restraint towards all *prānas*, *bhūtas*, *jivas* and *sattas*¹³ There is no room for confusion

Monk Skandaka of the Kātyāyana line duly embraced the spiritual prescriptions of Śramana Bhagavān Mahavira, and practised moving, standing, sitting, lying, eating and talking as prescribed, and behaved with great care and restraint towards *prānas*, *bhūtas*, *jivas*, and *sattas*, and in these, he never allowed a lapse

तए ण से खदए कच्चायणस्सगोत्ते अणगारे जाए इरियासमिए भासासमिए एसणासमिए आयाणभडमत्तनिकखेवणासमिए उच्चार-यासवण-खेल जल्ल सिघाण-परिद्धावणियसमिए मणसमिए वयसमिए कायसमिए मणगुत्ते वयगुत्ते कायगुत्ते गुत्ते गुत्तिविए गुत्तवभयारी चाई लज्जू धन्ने खतिखमे जिइदिए सोहिए अणियाणे अणुस्सुए अबहिल्लेसे सुत्तामण्णरए दत्ते इणमेव निगय पावयण पुरओ काउ विहरइ ।

Skandaka of the Kātyāyana line thus became truly homeless. He duly practised the eight precautions regarding movement, speech, begging regarding placing of articles, particularly live objects regarding depositing of excreta, etc, precautions regarding mind, word and body and restraint about mind, word and body. He became a complete master of self, and of organs of senses. He became sex free with three fold restraints. He became a renouncer, restrained, embodiment of spiritualism, conqueror of sense organs, purifier of vows, devoid of possession, desire and haste, with mind never moving out of restraint, immersed in the most difficult vows of the monks and wholly restrained in his passions. Such monk Skandaka held the prescriptions of the *nirgrantha* order to the fore and steadily progressed on the spiritual path.

तए ण समणे भगव महावीरे कयगलाओ छत्तपलासयाओ चेइयाओ पडिनिक्खमइ पडिनिक्खमिता बहिया अणवयविहार विहरइ । तए ण से खदए अणगारे समणस्स भगवओ महावीरस्स तहारूवाण थेराण अतिए मामाइय माइयाइ एक्कारस अगाइ अहिज्जइ । अहिज्जित्ता जेणेव समणे भगव महावीरे तेणेव उवागच्छइ । उवागच्छित्ता समण भगव महावीर वदइ नमसई वदित्ता

नमसित्ता एव वयासी—इच्छामि ण भते । तु भेहि अम्मणुष्णाए समाणे मासिय भिक्खुपडिम उवसपग्जित्ता ण विहरित्ते । अहामुह देवाणुप्पिया । मा पडिवध ।

After this, Śramana Bhagavān Mahāvira set out from the Chatrapalasaka *caitya* in the city of Kṛtangala and started wandering in the outside villages. Monk Skandaka learnt *samayika*, etc., and all the eleven *Angas* from Śramana Bhagavān Mahāvira and other senior monks. Having learnt them, he went to the place where Śramana Bhagavān Mahāvira was. Having gone there, he paid his homage and obeisance to Śramana Bhagavan Mahāvira, and having done so, he made the following submission:

—*Bhante* ! If you kindly permit then, with your permission, I desire to embrace and practise the monthly *bhikṣu pratima*¹⁴

—Do as it may please thee, oh beloved of the gods, but delay not

तए ण से खदए अणगारे समणेण भगवता महावीरेण अम्मणुष्णाए समाणे हट्ठे जाव नमसित्ता मासिय भिक्खुपडिम उपसपग्जित्ता ण विहरइ । तए ण से खदए अणगारे मामिय भिक्खुपडिम अहामुत्त अहाक्ख अहामग्ग अहातच्च अहासम्म काएण फासेइ पालेइ सोभेइ तीरेइ पुरेइ विट्ठेइ अणुपादेइ आणाए आराहेइ सम्म काएण कामित्ता जाव आराहता जेणेव समणे भगव महावीरे तेणेव उवागच्छइ । उवागच्छित्ता समण भगव जाव नमसित्ता एव वयासी—इच्छामि ण भते । तु भेहि अम्मणुष्णाए समाणे दोमामिय भिक्खुपडिम उवसपग्जित्ता ण विहरित्ते । अहामुह देवाणुप्पिया । मा पडिवध त चेव । एव तेमामिय चउम्मासिय पचमामिय छम्मामिय सत्तमासिय पडम सत्तराइदिय दाच्च सत्तराइदिय तच्च सत्तराइदिय अट्ठोराइदिय एगराइय । तए ण स खदए अणगारे एगराइय भिक्खुपडिम अहामुत्त जाव आराहेता जेणेव समण भगव महावीरे तेणेव उवागच्छइ । उवागच्छित्ता समण भगव महावीर जाव नमसित्ता एव वयासी—इच्छामि ण भते । तु भेहि अम्मणुष्णाए समाणे गुणरयग्गवच्छत्त सवोवम्म उवसपग्जित्ताण विहरित्ते । अहामुह देवाणुप्पिया । मा पडिवध ।

Thus permitted by Śramana Bhagavan Mahāvira, monk Skandaka was pleased, till paid obeisance and

embraced the monthly *bhikṣu pratimā* Thereafter the said monk Skandaka practised the monthly *bhikṣu pratimā* as per the *Sūtras*, as per sanctions, as per path, as per fundamentals, with equanimity, and touched duly by his body He performed, adorned himself with completed, fulfilled, sang in praise of, followed, performed as per sanctions, ..till duly touched by his body, till adored (and thereafter) returned to Śramaṇa Bhagavān Mahāvira, paid homage and obeisance to him and made the following submission

—*Bhante* ! If you kindly permit, then, with your permission, I wish to perform the two-monthly (course of) *bhikṣu pratimā*.

—Do as it may please thee, oh beloved of the gods, but delay not

(This was done, and in this manner he completed) three-, four-, five-, six- and seven-monthly *bhikṣu pratimā*, (and then) the first course of seven day-nights, second course of seven day-nights, third course of seven day-nights, a whole day night, a whole night (in all a course of 12), and having done *bhikṣu-pratimā* for a night as per the *Sūtras*, till having adored it, he repaired where Śramaṇa Bhagāvan Mahāvira was, till paid obeisance, and made the following submission -

—*Bhante* ! If you please permit me, then, with your permission, I desire to embrace and practise *guṇa ratna-samvatsara*¹⁵

—Do as it may please thee, oh beloved of the gods, but delay not

तए ण से खदए अणगारे समणेण भगवया महावीरेण अन्नमण्णाए समणे जाव णमसित्ता गुणखणसवच्छरतवोवम्म उवसपज्जिता ण विहरइ । त जहा—पढम मास चउत्थचउत्थेण अणिवसित्तेण तवोवम्मेण दिया ठाणुकुडुए सूरामिमुहे आयावणमूमीए आयावेमाणे रत्ति वीरासणेण अवाउडेण य । एव दोच्च मास छट्ठछट्ठेण अणिवसित्तेण दिया ठाणुकुडुए सूरामिमुहे आयावणमूमीए आयावेमाणे रत्ति वीरासणेण अवाउडेण य । एव तच्च मास अट्ठमअट्ठमेण चउत्थ मास दसमदसमेण पच्चम मास बारसमवारसमेण छट्ठ मास चउत्थमचउत्थमेण सत्तम मास मालममसोलसमेण अट्ठम मास

अष्टारसमअष्टारसमेण नवम मास बीसइमबीसइमेण दसम मास बावीसइम-
बावीसइमेण एक्कारसम मास चठवीसइमचठवीसइमण बारसम मास छत्री-
सइमठवासइमेण तेरसम मास अष्टावीसइमअष्टावीसइमण चठइदसम मास
तीसइमतीसइमण पगरसम मास बत्तीसइमबत्तीसइमण सात्स मास चात्तीस-
इमचात्तीसइमण अतिशितेण तवोकम्मेण दिया ठाक्कुण मूरानिमुहे
आयावगनूमीएआयावमाणे रत्ति बीरामणेण अवाउहेण । तए न से खदए
आगारे गुणरपसवच्छर तवोकम्म अहानुत अहाप्प जाव आराहेता
जेणेव समणे भगव महावीरे तेणेव उवागच्छइ । उवागच्छिता समण नाव
महावीर वइइ नममइ वदिता नमयिता बहूहि चउय-छठ्ठ-अठ्ठन-दसम-दुवा-
ग्गेहि मासद्वयमासवमणेहि विचिनेहि तवोकम्महि अप्पाग भावमाणे विहरइ ।

After this, being permitted by Śramaṇa Bhagavān Mahāvira, till having paid obeisance, monk Skandaka started practising *guṇa ratna-samvatsara*. This was as follows :

In the first month, fast on alternate days, i. e. fast missing four meals¹⁶, (then break, and fast again missing four meals), sitting during the day time on exposed ground in *utkapuka* posture with face turned towards the sun, and bearing the cold blast at night, wholly unclad and sitted in *vīrasana* posture

During the second month, a two-day fast, missing six meals, (followed by a break, and missing six meals again), and so on, sitting during the days on exposed ground in the *utkapuka* posture with face turned towards the sun, and bearing the cold blast during the nights, wholly unclad and sitted in *vīrasana*

With other conditions as aforesaid, in the third month, (three-day fasts) missing 8 meals, in the fourth month, (four-day fasts) missing 10 meals, in the fifth month (five-day fasts) missing 12 meals, in the sixth month, (six day fasts) missing 14 meals, in the seventh month, (seven-day fasts) missing 16 meals, in the eighth month (eight-day fasts) missing 18 meals, in the ninth month, (nine-day fasts) missing 20 meals, in the tenth month, (ten-day fasts) missing 22 meals, in the eleventh month, (eleven-day fasts) missing 24 meals, in the twelfth month, (twelve-day fasts) missing 26 meals, in the

thirteenth month, (thirteen day fasts) missing 28 meals, in the fourteenth month, (fourteen-day fasts) missing 30 meals, in the fifteenth month, (fifteen-day fasts) missing 32 meals, in the sixteenth month, (sixteen-day fasts) missing 34 meals (and during all these months, as aforesaid), sitting during the days on bare ground in *utkaṭuka* posture, with face turned towards the sun, and bearing the cold blast during the nights, wholly unclad and sitted in *virāsana*

In this manner, monk Skandaka performed the penance as per the *Sūtras*, as per prescriptions, till adored it, and thereafter came to the place where Śramana Bhagavān Mahāvira was, and having come there, he paid his homage and obeisance to Śramana Bhagavān Mahāvira, and having paid his homage and obeisance, he continued to progress (on the spiritual path) by undertaking fasts for two, three, four, five days, for a month (at a time), for a fortnight, and in many other ways

तए ण से खदए अणगारे तेण ओरालेण विउलेण पयत्तेण पग्गहिण कल्लाणेण सिवेण धत्तेण मग्गलेण सस्सिरीएण उदगणे उदत्तेण उत्तमेण उदारेण महानु-
भाणेण तवोकम्मेण सुक्के लुक्खे निम्मसे अट्ठि-चम्मावणद्धे किडिकिडिया-
भूए कित्ते धमणिसत्तए जाए यावि होत्था । जीवजीवेण गच्छइ जीवजीवेण
चिट्ठइ भास भासित्ता वि गिलाई भाम भासमाणे गिलाइ भासिस्सामीति
गिलायति । से जहानामए कट्ठसगडिया इ वा पत्तसगडिया इ वा पत्त-
तिल-भडगसगडिया इ वा एरडकट्ठसगडिया इ वा इगालसगडिया इ वा
उण्हे दिण्णा सुक्का समाणी ससदद गच्छइ ससद्द चिट्ठइ एवामेव खदए
वि अणगारे ससद्द गच्छइ ससद्द चिट्ठइ उवचिए तवेण अवचिए मस-
सोणीएण हुयासणे विव भासरासिपडिच्छण्णे तवेण ऐएण तव-तेयसिरीए
अईव अईव उवसोमेमाणे चिट्ठइ ।

Now, monk Skandaka, because of that (severe) penance which was attachment free, enormous, permitted (by the Master), and performed without lapse, performed with great devotion and sincerity, which portended to welfare, safety, well-being, bliss and beauty, which was greatly difficult and progressively increasing (in intensity), which was great, good, expan-

sive and with great effect, became very emaciated, without flesh, a bare structure of bones, rattling when (the monk) moved, weak, with arteries and veins succinctly visible. He could move or stand only by dint of the power of the spirit. He became so weak that after speaking, or in the course of speaking, or when he thought that he would have to speak, he had a weakness and a feeling of pain. Like a cart laden with (dry) leaves, sesamum or any other dry object, or a cart laden with *eranda* twigs, or a cart laden with charcoal, when such a cart, with the objects on it wholly dried up, moves, the objects (on it) make a rattling sound, and so they do even when the cart is standing still, in the same manner, when the monk Skandaka moved, his bones rattled, as they did even when he stood still. But he was enriched through penances. His flesh and blood had no doubt been reduced, but like fire covered with ashes, he looked exceedingly graceful because of his penances and spiritual powers, shining brilliantly.

ते ण काटे ण ते ण समए ण रायणिह नयरे समोरण । जाव ..परिखा
पडिआ । तए ण तस्स खदयस्स अण्णारस्स अण्णया वयाइ पुज्वरत्तावरत्तवाल-
सममसि धम्मजागरिय जागरमाणस्स इमयास्व अज्जरियए चित्तिए जाव
समुप्पज्जित्वा—एव सत्तु अह इमेण एयास्वेण जाव विसे धमणिमनए जाए
जीववीवेण गच्छामि जाव जीवण चिट्ठामि जाव...गित्ठामि जाव एवामेव अह
पि ससद्द गच्छामि ससद्द चिट्ठामि त अत्थि ता मे उट्ठाने कम्मे बले वीरिए
पुरिसक्काएरक्खमे त जाव ता मे अत्थि उट्ठाने कम्मे बले वीरिए पुरिसक्-
काएरक्खमे जाव य मे धम्मापरिए धम्मावदेसए समणे भगव महावीरे जिणे
मुत्तपी विहरइ तावता मे मेव वन्त पाउप्पमायाए रयागे प्पुत्तप्पवमल-
काममुम्मियम्मि अहापडुरे पमाए रनात्तोपयत्तामे किमुपमुपमूह गुजदराग-
मग्गिे कमगगससोहोए उट्ठियम्मि मूरे महस्सरस्मिम्मि दिनयरे तेयमा
जर्जरे समण भगव महावीर वदिता नमयिता जाव पग्गुवामिता समणेण
भगवता महावीरेण अन्नगुणाए ममाणे मयमेव पचमहाव्वयाणि आरावेना
समता य धमणीमो य गामेता तहास्वेहि येरेहि कडाईहि मदि विपुक्क पव्वय
सणिय सणिय दुसहिता मेहमासनिगाध देवगन्निवात पुडवीसिल्लपट्ठय
पडिडेहिता दम्मयपाण सुपरिता दम्मोमपातोवगयस्स मलेहना-शोयता-
म्मुत्तिप्रस मत्तगागगदियारव्वियस्स पामोवायम्प कालं अण्ववसमाग्गमा

विहरित्तए त्ति कट्टु एव सपहेइ सपेहिता कल्ल पाउप्पभायाए खणीए जाव.
जलते जेणेव समणे भगव महावीरे तेणेव जाव पज्जुवासइ ।

In that period, at that time, congregation assembled in the city of Rājagṛha till people dispersed After this, one night, at the last quarter, as monk Skandaka was keeping a spiritual vigil performing *dharma jagarana*, he had in mind such thought till resolve

I have, because of penances, become till weak with arteries and veins succinctly visible I move and stand only by the power of my spirit till feel pain and weakness, till I rattle as I move, I rattle as I stand (But) upto now, I have endeavour, activity, strength, energy and self-exertion .till my spiritual teacher and spiritual guide Śramaṇa Bhagavan Mahāvira, lives on this earth like a mighty elephant it is worthy of me that, as this night is lifted up, at day break, when the sun, who helps the lotuses to blossom who shines red like the red *aśoka* flower, red like the *kimśuka* flower, or the beak of the parrot, or the red half of the *guṇḍa* fruit, who helps the cluster of lotuses to open, who holds a thousand rays brilliant with glow, I go to Śramaṇa Bhagavān Mahavira, and pay homage and obeisance, till worship him, and with his permission, courting by self the five Great Vows, forgiving and being forgiven by the monks, I go slowly up, in the company of capable senior monks atop Mount Vipula, which has the hue of the clouds, and on which gods descend, whereon I select a slab of stone, spread my last *darva* bed, rid my soul of all passions, cut down bondage of *karma*, give up all intake of food and water, and lie in wait, without hankering for death, fixed in *pādapopagamana* (tree like) end

Having decided in this manner, the next day, at dawn till the sun was brilliant in its glow, (monk Skandaka) came to the place where Śramaṇa Bhagavān Mahāvira was . till worshipped him

खदया । इ समणे भगव महावीरे खदय अणगार एव वयासी—से पूण तव खदया । पुव्वरत्तावरत्तकालसमयसि जाव जागरमाणस्स इमयास्सवे अञ्जल्लिए जाव समुप्पज्जित्वा—एव खट्टु अह इमण एयास्सवण तवण ओरालेण विउलेण त चेव जाव काल अणवकसमाणस्स विहरित्तिए ति कट्टु एव सपेहेति सनेहिता कल्ल पाउप्पभायाए जाव जउत जेणेव मम अतिए तेणेव हव्वमागए । से णुण खदया । अठ्ठे समठ्ठे ? हता अत्ति । अहासुह देवाणुप्पिया । मा पढिबध ।

Thus said Śramana Bhagavan Mahāvira to monk Skandaka

—Skandaka ! Indeed, in the last quarter of the night, till while in vigil, till resolve that because of this penance, which was attachment free, enormous, till without hankering for death, fixed in *pādapopagamana* end, (you decided) till having decided, to-morrow, at dawn, till brilliant in its glow, and so you have come to me Tell me, Skandaka, is this correct

—*Bhante* ! Perfectly so.

—Do as it may please thee, oh beloved of the gods, but delay not

एए ण से खदए अणगारे समणे ण भगवया महावीरेण अत्तमणुणाए समाने हट्ठुत्तु जाव हयहिए उट्ठाए उट्ठेइ उट्ठित्ता समण भगव महावीर तिक्खुत्तो आयाहिणप्पयाहिण करेइ जाव नमसित्ता सयमेव पच महव्वयाइ आरुहेइ आरुहित्ता समणा य समणीओ य सामेइ । तहास्सवेहि येरेहि कडाईहि सद्धि विपुल पच्चम सणिय सणिय दुहहेइ मेहघणसन्निगास देवसन्निवाय पुढविसि गपटटय पडिलहइ पडिलेहिता उच्चार-पामवणभूमि पडिलेहेइ पडिलेहिता दम्मसयार सयरइ सपरित्ता पुरत्थाभिमुहे सपरिलयकनिमग्गे करयल्लपरिग्गहिय दसनह सिरमावत्त मत्तए अज्जलि कट्टु एव वयासी—नमोज्जुण अरिहताण भगवताण जाव सपत्ताण । नमोज्जु ण समणस्स भगवओ महावीरस्स जाव.. सपाविउकामस्स । वदामि ण भगवत्त तत्तयय इहए पामउ मे भगव तत्तयए इहए ति कट्टु वदइ नमसइ नमसित्ता एव वयासी—पुब्बि पि मए समणस्स भगवओ महावीरस्स अतिए सब्बे पाणाइवाए पच्चक्खाए जावज्जीवाए

जाव मिच्छादसणसल्ले पच्चक्खामि जावज्जीवाए । याणि पि य ण समणस्स भगवओ महावीरस्स अतिए सब्ब पाणाइवाय पच्चक्खामि जावज्जीवाए जाव.. मिच्छादसणसल्ले पच्चक्खामि । एव सब्ब असण-याण खाइम-साइमेण चउव्विह पि आहार पच्चक्खामि । जावज्जीवाए ज पि य इम सरीर इट्ठ कत पि य जाव फुसन्तु त्ति कट्ठु एय पि ण चरिमेहि उस्सास नीसासेहि वोसिरामि त्ति कट्ठु सलेहणा झुसणायुसिए भत्त पाणपडियाइक्खिए पाओवणए काल अणवकखमाणे विहरइ ।

Thus permitted by Śramana Bhagavān Mahāvira, monk Skandaka was happy and pleased, till exceedingly happy, and he got up, and having got up, he moved thrice round Śramana Bhagavan Mahāvira, till having paid his obeisance, imposing on self by self the five Great Vows, and forgiving and seeking forgiveness of the fellow monks and thereafter, in the company of capable senior monks, he went up slowly atop Mount Vipula, which had the hue of the clouds, and on which gods descended cleaned a stone slab, selected a place for depositing excreta, spread his last *darva* bed, sat in the *paryonkāsana* with his face turned eastward, placed his folded palms with ten fingers on them on his head and prayed as follows :

—Bow I to Bhagavan *Arihanta* till already liberated.

—Bow I to Śramana Bhagavān Mahāvira till already entitled to liberation

—Bow I from this place to Bhagavān (Mahāvira), who is there

—May Bhagavān from there cast his glance (on me who am) here

So saying, he paid his homage and obeisance, and added

—Formerly, in the presence of Śramana Bhagavān Mahāvira, did I renounce, till life, all harm to living beings, ...till renounce, for good, the nail of perverted faith.

—At this moment, in the proximity of Śramana Bhagavān Mahavira, do I renounce, till life, all harm to living beings, . till renounce, for good, the nail of perverted faith.

—For life, I give up the four intakes of food-drink-dainties-delicacies

—I dedicate this, my physical body, so dear, coveted, and object of love, which did I preserve against all ailments, to final respirations, inhales and exhales

—May I court the vow of eradicating passions and cutting the bondage of *karma* of giving up the intake of food drink, etc, and of staying without hankering for death, fixed in *padapopagamana* end

तए ण से खदए अणगारे समणस्स भगवआ महावीरस्स तहादेवाण थेराण अत्तिए मामाइयमाइयाइ एकवारम् अगाइ अहिज्जिता बहुपडिपुण्णाइ, दुवाल्लस-
नासाइ मामग्गपरियाग पाठयिता मामियाए सत्तेहणाए अत्ताण भुमिता मत्ति भत्ताइ अगसगाए छेदेता आओड्यमडिक्कत ममाहिपत्ते आणुपुब्बीए
कार्गए । तए ण थेरा भगवतो खदय अणगर काल्गय जाणित्ता परिनिब्बान वत्तिय काउमग्ग करेति करित्ता पत्त धीवरणि मिण्हति गेण्हिता विपुलाओ
पव्वयाआ सणिय सणिय पच्चोसक्कति पच्चोमकवित्ता जेणेव समणे भगव महावीरे उवागच्छइ समण भगव महावीर वदइ नमसइ नमसित्ता एव
वयामी

एव खलु देवाणुप्पियाण अतवामी खदए नाम अणगारे पगइमद्दए पगइविणीए पगइउवमत पगइपयणुकोह माण माया-लाभे मिठमद्दवमपत्ते अल्लोणे भददए विणीए । मे ण देवाणुप्पियेहि अम्भणुण्णाए समाणे सयमेव पच महव्वयाणि आरोवित्ता समणा य समणोआ य खामेत्ता अमहहि सद्धि विपुल पव्वय त चेव निरयसम जाव आणुपुब्बीए कार्गए । इमे य से आपारमदए ।

After this, monk Skandaka, who had read the eleven *Angas* under senior monks who were almost equal to Śramana Bhagavān Mahavira himself, who had spent twelve years without break in the *śramana* order, passed away while in a

trance, after having enriched his soul by a month long fast, missing in all sixty meals, after having discussed (lapres and sacred things) and after having said the *pratikraman*! When the monks (attending on him) realised that monk Skandaka had passed away, they themselves performed the *layotsarga* meditation to celebrate his (Skandaka's) liberation. Then having picked up his robes and vessels they slowly came down Mount Vipula, and reached the place where was Śramana Bhagavān Mahāvira, paid homage and obeisance unto him and having paid homage and obeisance, they made the following submission

(*Bhante* !) Thy disciple, Skandaka by name, a monk, beloved of the gods was gentle by nature, polite by nature quiet by nature with little pride-anger attachment greed, full of softness and humility always living in the protection of his Master, gentle and polite. Being permitted by thee, (the said monk) the beloved of the gods who had planted on self by self the five Great Vows, who had forgiven and begged to be forgiven, went with us atop Mount Vipula, till has passed away by fasting. Here are his (earthly) belongings

भते ! त्ति भगव गोयमे समण भगव महावीर बद्ध नपसइ नमसित्ता एव वयासी-एव खलु देवाणुप्पियाण अतेवासी खदए णाम अणगारे कालमासे काल किच्चा कहि गए कहि उववण्णे ? गोयमादि । नमण भगव महावीर भगव गोयम एव वयासी-एव खलु गोयणा । मम अतेवासी खदण णाम अणगारे पगइमददए जाव से ण मए अज्झणुणाए समाणे सयमेव पच महव्वयाइ आरुहेत्ता त चेव सव्व अवसेसिय नेयव्व जाव आलोइयपडिक्कत समाहिपत्ते कालमासे काल किच्चा अच्चुए कप्पे देवत्ताए उववण्णे तत्थ ण अत्येगइमाण देवाण बावीस सागरोवमाइ ठिई पणत्ता तस्स ण खदयस्स वि देवस्स बावीस सागरोवमाइ ठिई पणत्ता । से ण भते ! खदए देवे ताओ देवलोणाओ आउह्खएण भवह्खएण ठिइह्खएण अणत्तर चय चइत्ता कहि गच्छिहिइ कहि उववज्जिहिइ ? त्ति गोयणा । महाविदेह बासे सिज्झिहिति बुज्झिहिति मुच्चिहिति परिणिव्वाहिति सव्वदुक्खाण अत्त करोहिति । खदओ सम्मत्तो ।

(At this point), Bhagavān Gautama paid his homage and obeisance to Śramaṇa Bhagavana Mahāvira, and having done so, he made the following submission

—*Bhante* ¹ Thy disciple, monk, Skandaka by name, the beloved of the gods, who has passed away on the completion of his time here (on this earth)—whither is he gone, and where is he born ?

Addressing Gautama and others, Śramaṇa Bhagavān Mahāvira ordained

—Indeed Gautama, my disciple, monk, Skandaka by name, gentle by nature, till having been permitted by me, planted on self by self the five Great Vows till passed away after discussing and after saying *pratīkramana*, and has acquired a celestial life in the *Acyuta kalpa* Therein some of the inmates spend a span of 22 *sagaropamas*, as per which Skandaka too will spend a span of 22 *sagaropamas* there

—And, *Bhante* ¹ Having exhausted his span stay and existence therein, where will he go and where will he take birth ?

—Gautama ¹ In Mahavideha will he (take birth and) be perfected, enlightened and liberated, and (then) enter into liberation and terminate all misery Skandaka story¹⁷ ends

पद्मा उद्देशा सम्पत्ता । Chapter one ends

बिड़ओ उद्देसो

CHAPTER TWO

[on *samudghāta*]

प्रश्न १९—कइ ण भते ! समुग्घाया पणत्ता ?

उत्तर १९—गोयमा ! सत्त समुग्घाया पणत्ता त जहा—वेदणासमुग्घाए एव समुग्घायपद छाउमत्थियसमुग्घायवज्ज भाणियव्व जाव...वेमाणियाण कसायसमुग्घाया अप्पाबिहय ।

प्रश्न २०—अणगारस्स ण भते ! भावियप्पणो केवलीसमुग्घाए जाव...सासयमणागयद्ध चिट्ठति ?

उत्तर २०—समुग्घायपद णेयव्व ।

Q 19. *Bhante* ! How many have been stated to be the *samudghātas*¹³ ?

A. 19 *Gautama* ! *Samudghātas* have been stated to be seven, which are, *vedanā-samudghāta*, etc, on which refer to section on '*Samudghāta*' (in the *Pannavaṇṇā Sūtra*) (They are all) to be stated except the *chadmastha-samudghata*,...till the *Vaimānikas* (Something), more or less, needs be added on *kasāya-samudghāta*.

Q 20. *Bhante* ! Does *kevali samudghāta* of high-souled monks ..till lasts for an ever-extending future ?

A. 20 Refer to section on '*Samudghāta*'.

बिड़ओ उद्देसो सम्मतो । Chapter two ends

तद्विधो उद्देसो

CHAPTER THREE

[on the worlds]

प्रश्न २१—कइ पं भते ! पुद्गलोओ पणत्ताओ ?

उत्तर २१—जीवानिगमे नेरइयाण जो विनिओ उद्देसो सो जेमव्वो पुद्गलोओ
ओगाहिता निरया सठाणमेव बाहुन्ट जाव..

प्रश्न २२—किं सन्वे पाणा उववअणुय्वा ?

उत्तर २२—हंता गोयमा ! अमइं अदुवा अपणंअणुत्तो । पुद्गलोओ उद्देसो ।

Q. 21. *Bhante* ! How many have been stated to be the worlds¹⁹ ?

A. 21. Gautama ! Refer on this chapter two on 'Infernal Beings' in the *Jīvābhigama Sūtra*—(to be noted are) all about the worlds,...till their structure and dimensions.

Q. 22. *Bhante* ! Have all the beings been born there before ?

A. 22. Well, Gautama ! Many times or innumerable times²⁰. Chapter on "Worlds" (in the *Jīvābhigama Sūtra*).

सइओ उद्देसो सम्पत्तो । Chapter three ends

चउत्थो उद्देसो

CHAPTER FOUR

[*on organs of senses*]

प्रश्न २३—कइ ण भत्ते ! इदिया पण्णत्ता ?

उत्तर २३—भोयमा ! पच इदिया पण्णत्ता त जहा पढमिल्लो इदिय-
उद्देसओ नेयव्वो सठाण बाहुल्ल पोहत्त जाव...अलोगे । इदियउद्देसो ।

Q. 23. *Bhante* ! How many have been stated to be the organs of senses²¹ ?

A. 23. Gautama ! Organs of senses have been stated to be five. On these, refer to first chapter (of the *Pannavand Sūtra*) on 'Organs of Senses'—their structure, shape, thickness, breadth,...,till non-sphere. Chapter on 'Organ of Senses'.

चउत्थो उद्देसो सम्मत्तो । Chapter four ends

पचमा उद्देशो

CHAPTER FIVE

[on procreation]

प्रश्न २४—अन्नउत्पत्ति या न भते । एव आइत्स्वति भासति पन्नावा
परुवेनि त जहा—एव सत्त्वं नियते कालगए समाने देवदमूएण अप्पाणेण से न
तय णो अग्ने देवे णो अग्निं देवाण देवीअ। अमित्रुजिय अमित्रुजिय परिवारेइ
णो अप्पणिच्चियाओ देवीअ। अमित्रुजिय अमित्रुजिय परिवारेइ अप्पणामेव
अप्पाण विउच्चिय विउच्चिय परिवारेइ । एगे वि य ण जीवे एगेण समएण इ।
वेद वेदेइ त जहा—इत्थिवेद च पुरिमवेद च । एव परउत्थियवत्तप्पया
नेमप्पा जाव इत्थिवेद च पुरिमवेद च । से कहमेय भते ! एव ?

उत्तर २४—गायमा ! ज ण से अन्नउत्पत्ति एव आइत्स्वति जाव
इत्थिवेद च पुरिमवेद च । जे ते एव आहिमु मिच्छ ते एव आहिमु । अह पुण
गायमा ! एवमाइत्स्वामि मात्तामि पन्नवेमि परुवेनि एव सत्त्वं नियते काल-
गए समाने अन्नपरेमु देवताएमु देवताए उववत्तारा भवति महइदिएमु जाव
महापुमावेमु दूरगतीमु चिरट्ठितीएमु से न तय देवे भवई महइदिए जाव...
दस दिआओ उज्जोवेमाणे पमानेमाणे जाव ..पडिम्बे । मे ण तय अग्ने
देवे अग्नेमि देवाण देवीअ। अमित्रुजिय अमित्रुजिय परिवारेइ अप्पणिच्चियाओ
देवीअ। अमित्रुजिय अमित्रुजिय परिवारेइ । ना अप्पाणमेव अप्पाण
विउच्चिय विउच्चिय परिवारेइ । एगे वि य ण जीवे एगेण समएण एगं वेद
वेदेइ त जहा—इत्थिवेय वा पुरिमवेय वा । ज समय इत्थिवेय वेएइ णो त
समय पुरिमवेय वेदेइ ज समय पुरिमवेय वेएइ णा न समय इत्थिवेय वेदेइ ।
इत्थिवेयम्मा उदएण नो पुरिमवेय वेएइ पुरिमवेयम्मा उदएण नो इत्थिवेय
वेएइ । एव मज्जुएगे जीव एगण समएण एग वेद वेदेइ त जहा—इत्थिवेय वा
पुरिमवेय वा । इत्थि इत्थिवेएण उदिग्गेण पुरिम पन्नेइ पुरिमा पुरिमवएण
उदिग्गेण इत्थि पन्नेइ । दो वि ते अन्नम्मा पन्नेनि त जहा—इत्थो वा
पुरिम पुरिमे वा इत्थि ।

Q 24 *Bhante* ! People of other faith (called 'heretics' hereafter) so say, maintain, establish and declare that when a monk, after death, becomes a *deva*, he does not enjoy with other *devas*, nor with the consorts of other *devas*, nor with his own consorts by overpowering them, but creates, out of his fluid self, two forms, of which one he makes a *deva* and the other its female counterpart, and enjoys. Thus (according to the heretics) a single soul has, at one and the same time, two experiences, which are, experience as female and experience as male. *Bhante* ! Is this assertion of the heretics correct, - till experience as female and experience as male ? How is it so ?

A 24 Gautama ! The heretics, who say like this - till experience as female and experience as male, are wholly in the wrong, because of which I say, ordain, establish and declare that a monk who, on death, reaches one of the celestial abodes which is endowed with great fortune till great influence, which confers capacity to go far and with a long span of life, becomes a *deva*, endowed with great fortune with ability to shine in ten directions and with great beauty. The said *deva* enjoys with other *devas* and their consorts, by subduing them under his control, and likewise, he enjoys with his own consorts, by subduing them under his control, but he does not enjoy by creating two forms out of his own self. For, a soul may, at any one time, experience either as female or as male. When he experiences as female, he does not experience as male ; and when he experiences as male, he does not experience as female. (In other words), with female experience gaining ascendancy, he does not have male experience and with male experience gaining ascendancy, he does not have female experience. So, of the two experiences, at any one time, a soul has either female experience or male experience. (Now) when female experience is up, as female, she covets the company of a male ; and when male experience is up, as male, he covets the company of a female, which means that the two covet the company of each other,— female of male, as male of female.

[on pregnancy]

प्रश्न २५—उदगगन्धे ण भते ! उदगगन्धेति कालो केवच्चिर होइ ?

उत्तर २५—गोयमा ! जहण्णेण एकं समय उक्कोसेण छम्मासा ।

प्रश्न २६—तिरिक्खजोणियगन्धे ण भते ! तिरिक्खजोणियगन्धे ति कालो केवच्चिर होइ ?

उत्तर २६—गोयमा ! जहण्णेण अतोमुहुत्तं उक्कोसेण अट्ठ सवच्छराइ ।

प्रश्न २७—मणुस्सीगन्धे ण भते ! मणुस्सीगन्धे ति कालो केवच्चिर होइ ?

उत्तर २७—गोयमा ! जहण्णेण अतोमुहुत्तं उक्कोसेण बारस सवच्छराइ ।

प्रश्न २८—वायमवत्थे ण भते ! वायमवत्थे ति कालो केवच्चिर होइ ?

उत्तर २८—गोयमा ! जहण्णेण अतोमुहुत्तं उक्कोसेण चउवीस सवच्छराइ ।

प्रश्न २९—मणुस्सु-मच्चोदिय तिरिक्खजाणियवीए ण भते ! जोणियगन्धे केवनिय कालं मुचिद्धइ ?

उत्तर २९—गोयमा ! जहण्णेण अतोमुहुत्तं उक्कोसेण बारस मुहुत्ता ।

Q. 25. *Bhante !* How long does pregnancy of water-bodies²² last in that state as water-bodies ?

A. 25. Gautama ! Minimum one time-unit and maximum six months.

Q. 26. *Bhante !* How long does pregnancy in animal bodies last in animal state ?

A. 26. Gautama ! Minimum less than 48 minutes and maximum eight whole years

Q. 27. *Bhante !* How long does pregnancy in human bodies last in that state ?

A. 27. Gautama ! Minimum less than 48 minutes and maximum 12 years.

Q 28 *Bhante* ! How long does a *kaya bhava*²³ remain in that state ?

A 28 *Gautama* ! Minimum less than 48 minutes and maximum 24 years

Q 29 *Bhante* ! How long does the semen of a human being, and that of a five-organ animal, after it has been in the uterus, remain fresh (i e, have potentiality to form an embryo) ?

A 29 *Gautama* ! Minimum less than 48 minutes and maximum twelve times forty eight minutes

[on progeny]

प्रश्न ३०—एगजीवे ण भते । एगभवग्गहणेण वेवइयाण पुत्तताए हव्वमागच्छइ ?

उत्तर ३०—गोयमा । जहण्णेण इक्खसा वा दोण्हा वा तिण्हि वा उक्खोसेण सयसपस्सपुहत्त जीवाण पुत्तताए हव्वमागच्छइ ।

प्रश्न ३१—एगजीवस्स ण भते । एगजीवभवग्गहणेण वेवइया जीवा पुत्तताए हव्वमागच्छइ ?

उत्तर ३१—गोयमा । जहण्णेण एक्खो वा दो वा तिण्हि वा उक्खोसेण सयसपस्सपुहत्त जीवा ण पुत्तताए हव्वमागच्छइ ।

प्रश्न ३२—सो तेणट्ठेण भते । एव वुच्चइ जाव हव्वमागच्छइ ?

उत्तर ३२—गोयमा । इत्थीए पुरिसस्स य कम्मवडाएजोणीए भेहुगवत्तिए नाम मज्जेए समुणज्जइ । त दुट्ठा सिणेह सच्चिणति सच्चिणिता तय ण जहण्णेण एक्खो वा दो वा तिण्हि वा उक्खोसेण सयसपस्सपुहत्त जीवा ण पुत्तताए हव्वमागच्छइ स तेणट्ठेण जाव हव्वमागच्छइ ।

प्रश्न ३३—भेहुणेण भते । नेवमाणस्स वेत्तिस्सए अगग्गे वज्जइ ?

उत्तर ३३—गायमा । नि जहा नामए केई पुरिसे ब्यनान्ति वा ब्रुनान्ति वा नत्तेण वणएण समविट्ठमज्जा वण्णिवण गोयमा । भेहुण नेवमाणस्स अगग्गे वज्जइ ।

Q. 30. *Bhante* ! To how many living beings, may a soul in one life be a progeny ?

A. 30. Gautama ! A soul may, in one life, be a progeny of minimum one, two or three beings, and maximum 200 to 900 beings²⁴.

Q. 31. *Bhante* ! In one life, how many progenies may a being give birth to ?

A. 31. Gautama ! Minimum one, two or three, and maximum 2,00,000 to 9,00,000 may be given birth to²⁵.

Q. 32. *Bhante* ! What is the reason for this,...till may be given birth to ?

A. 32. Gautama ! In the excited sex organs of a man and of a woman, a contact comes to be established called *maithuna-vṛttika* (In consequence of this) the man's semen gets mixed up with the woman's blood, and this gives birth to a minimum of one, two or three progenies, and to a maximum of 2,00,000 to 9,00,000 progenies. It is for this .till may be given birth to

Q. 33 *Bhante* ! In enjoying sexual experience, what sort of non-restraint is incurred by the soul ?

A. 33 Gautama ! Just as a human being may, with the help of a burning match stick, destroy a stalk of a cotton plant or a stalk of a 'bura' plant, so does a soul indulging in sex experience incur non restraint of that sort²⁶.

सेव मते ! सेव मते ! त्ति जाव विहरई ।

Bhante ! So they are. Glory be to the Lord ! So saying Gautama paid his homage and obeisance to Śramana Bhagavān Mahāvira and withdrew to his seat.

[with śrāvakas from Tungkā]

३४-तए ण समणे भगव महावीरे रायगिहाओ नगराओ गुणसिलाओ चेइयाओ पडिनिक्खमइ । पडिनिक्खमइत्ता बहिया जणवयविहार विहरई ।

ते ण काले ण ते ण समए ण तुमिया नाम नगरी होत्था । वण्णओ । तीसे ण तुमियाए नयरिए वहिया उत्तरपुरत्थिमे दिस्सीभागे पुष्पवत्तिए नाम वैए होत्था । वण्णओ । तत्थ ण तुमियाए नयरिए वहवे समणोवासया परिवत्ति अइआ दित्ता वित्थिअ-विपुलभवण-सवणाअण-जाण-वाहणाइणा बहुपण-बहुजायकवरयया आयोग-ययोग सणउत्ता विच्छइडिअ-विपुल-भत्तापाणा बट्टासी-दास-गो-महिस-गवेलअणभूया बहुजणस्स अणभूया ।

34. Once Śramana Bhagavān Mahāvira moved out from the Guṇaśilaka *cattya* in the city of Rājagṛha, and having moved out from there, he was wandering in the outside villages. In that period, at that time, there was a city named Tuṅḡikā. Description. Outside the city of Tuṅḡikā, in the north-eastern direction, there was a *cattya* named Puṣpavattī Description. In that city of Tuṅḡikā, there lived many who were the followers of the *śramaṇa* path, who were highly affluent and illustrious, with palacious dwellings standing on elevations, who possessed many couches and cushions, vehicles and pack animals, who had much treasure, gold and silver, who were experts in money-making, in many arts and crafts, who fed many for which much food was cooked in their households, who had many valets and maids, cows, buffaloes, goats, sheep, etc., and were never excelled (by any one or) by many taken (collectively) together

अभिगयजीवा-अजीवा उवलडपुण्ण-भावा आसव-सवत्-निज्जर-वित्थिया-अह-वरण-वेध-भोक्ख-कुमला असहेअदेवा-अमुर-भाग-गुवण्ण-अक्ख-रक्ख-स-विअर-वि-पुरम-गहल-गयव्व-अदोर-गार्ह-एहि देवणोहि निम्माआओ पावयणाओ अणमिअ-अमणिज्जा णिगये पावयणे निस्सविया निक्कसिया निव्वित्तिगिच्छा लउट्ठा गहिमट्ठा पुच्छियट्ठा अभिगयट्ठा विणिच्छियट्ठा अट्ठि मिअ-येमाणुरागरत्ता अयमाउत्तो णिगये पावयणे अट्ठे अय परमट्ठे सेवे अणट्ठे असिअल्लिहा अवगुयदुवारा चिमत्ता सेतरपरपवेमा बट्टहि गीअअय-गुण-वेरमण-पक्खत्ताण-पोसहीववासेहि चाउदुअ-अट्ठमूदुअट्ठ-पुण्णमाणिरीसु परिपुण्ण पोमह गम्म अण्णा-येमाणा समणे निगये पासु-एसणिज्जेण अयण-माण-माइम-साइमेण वय-अहिगट्-अदम-यापउणेण पीइ-अअ-सेअ-सपारएण ओअह-भेगअणेण पहिलाभेमाणा अहाअहिगट्हिहि तवोअम्महि अण्णाण भावेमाणा बिहरति ।

They knew well soul and non-soul, they had the knowledge of righteousness and non-righteousness, they were thorough in their knowledge of *karma* fetters, of checking *karma* influx, of throwing out *karma* bondage, activities, instrumentalities, bondage and liberation, they were never covetous of help even from the gods, nor were they to be shaken in their faith in the *śramana* path either by *devas*, *asuras*, *nāgas*, *jyotiṣkas*, *yakṣas* *rakṣasas*, *kinṇaras*, *kimpuruṣas*, *gāruḍas*, *gandharvas*, *mahoragas* or by any other, they had never had any doubt of, expectation from, or confusion about, the *nirgrantha* tenets, they knew well the implications of the *nirgrantha* tenets, had complete faith in their implications, and if they had any doubt, they got them duly resolved or clarified, they had realised the meanings and secrets of the holy texts, their devotion to the *nirgrantha* tenets was, so to say, a part of their very bones and marrows, and they would declare—*these words of the nirgranthas are truths, they are great truths, all else being false* They were so generous that the latches behind their doors were always raised up Their doors were always open to seekers So restrained were they in their sex behaviour that even if they walked in another's household, or even stepped inside the king's harem they would incur displeasure of none, nor would anyone question their honesty or integrity They observed all the vows, viz, *śila*, *gama* *viramaṇa*, and *pratyakhyana* They performed *pañṣadha* with fasting on the eighth and the fourteenth days (of the fortnight) and on the full moon and new moon days—six fasts each with a *pañṣadha* per month They offered to the *śramana* monks, as per their needs objects, pure and uncontaminated, like food, drink, dainties, delicacies, cloth, vessels, blankets, dusters, cushions, drugs, herbs or any other Thus they lived on, enriching their soul by the practice of austerities and penances courted as per their capacity

त ण काणेण त ण समए ण पासावच्चिज्जा येरा भगवतो जाहगमप्रा
कुम्भमप्रा वल्लमप्रा हवसमप्रा विणयसमप्रा शाणसमप्रा दणमप्रा
चरित्तमप्रा लज्जामप्रा लाघवमप्रा आयसी तेयसी वच्चगी जग्गा

जियकोहा जियमाणा जियमाया जियलोहा जियनिदा जिहदिया जियपरीसहा
जीवियासा-भरणभय विषमृक्का जाव नुत्तियावणभूया बहुसुया बहुपरिवारा
पचाहिं अणगरसएहिं सद्धि सपरिवुडा अहाणुपुव्व चरमाणा गामाणूगाम
वृद्धज्जमाणा सुहसुहेण विहरमाणा जेणव तु गिया नगरी जेणव पुप्फवईए चेइए
तेणव उवागच्छति उवागच्छिता अहापडिख्व उग्गह उग्गिण्हिता ण सजमेण
तवसा अप्पाण भावेमाणा विहरंति ।

In that period, at that time, a progeny of (Arhat) Pārśva, Sthavira Bhagavān, born in a high line and noble family, endowed with power and physical grace, humility, knowledge, faith, conduct and restraint with little hankering in objects, with great firmness of mind, body and speech, widely renowned, with anger-pride attachment-greed conquered, with slumber and organs of senses subdued, with passions overpowered, care-free of life as well as death,...till a complete store house²⁷ of all realisations and high traits, master of many sacred texts, with a large following of devotees, came, in course of his usual wanderings from one village to another, in the company of 500 monks, to the *cattyā* named Puspavati in the north-eastern direction of the city of Tungika, and halted there, enriching his soul by restraint and penance.

तए ण तु गियाए नगरीए [सिधाडण-तिअ-चउक्क-वच्चर महा-पह-महेसु
जाव एगविसाभिमुहाणिज्जायति । तए ण ते समणोधासया इमीते कहाए
लद्धट्ठा समाणा हट्ठ-नुट्ठा जाव सद्दावेति सद्दाविता एव वयासि—
एव खलु देवाणुप्पिया । वासावच्चिज्जा येरा भगवतो जाइसम्पत्ता जाव
अहापडिख्व उग्गह उग्गिण्हिता ण सजमेण तवसा अप्पाण भावेमाणा
विहरति । त महाफळ खलु देवाणुप्पिया । सहाएवाण येराण भगवताण
नाम-गोयस्स वि सवणयाए । विमग पुण अभियमण-वदण-नमसण-मडिपुच्छण-
पज्जुवासणयाए जाव महणयाए ? त मच्छामो ण देवाणुप्पिया । येरे
भगवते वदामो नमसामो जाव पज्जुवासामो । एय णे इहमवे वा परमवे वा
जाव आणुगामिसत्ताए भविस्सइ ।

The news of their arrival to the city of Tungikā spread all over, to triangular places, where three, four or more

roads met, to all highways and streets,...till people moved out, all going in one direction. When they knew and perceived, they were delighted and pleased, and they called one another and said,

—Oh beloved of the gods, the progeny of (Arhat) Pārśva, Sthavira Bhagavān, born in a high line,...till halted here, enriching his soul by restraint and penance.

(Continued they)

—Oh beloved of the gods ! Even to listen the name and lineage of such illustrious monks gives great results , then what to speak of (the result of) going to them, paying them homage and obeisance, enquiring about them, serving them (by attendance),...till asking and getting clarifications from them ! So let us go, oh beloved of the gods ! Let us pay them homage and obeisance, till serve them (by attendance). This will be of great benefit to us in this life and in the one following,...till this will leave a long trail of well-being.

इति कट्टु अण्णमण्णस्स अतिए एयमट्ठ पडिमुगेति । जेणेव सयाइ सयाइ गिहाइ तेणेव उवागच्छति उवागच्छिता ण्हाया कयवलिकम्मा कयकोडय-मगल-भायच्छिता मुदप्पवेसाइ मगलाइ यत्थाइ पवर-भरिहिवा अण्ण महग्घा-भरणालकियमरीरा सएहि वो सएहितो मेहेहिओ पडिनिस्समदि पडिनिस्समिता एयमओ मेलायति ।

Thus they said to one another, (those followers of the *śramana* order), and the news was transmitted to everyone. They returned home, took their bath, made the usual offerings, performed conciliatory and propitiatory acts for welfare and then put on, in proper manner, clean and ceremonial robes, adorned their bodies with costly decorations and ornaments and moved out from their homes. Having moved out, they assembled together in one place.

मेलायिता पायविहारचारेण तु गियाए नयरोए मज्झमग्गेण निग्गच्छति निग्गच्छिता जेणेव पुप्फवनीए चेइए तेणेव उवागच्छति उवागच्छिता येरे

भगवते पचविहेण अभिगमेण अभिगच्छति त जहा—सच्चित्ताण दब्बाण विउसरणयाए अचित्ताण दब्बाण अविउसरणयाए एगसाडिएण उत्तरासगकरणेण चक्खुप्फास अजलिप्पग्गहेण मणसो एगसीकरणेण जेणेव थेरा भगवतो तेणेव उवागच्छति । उवागच्छित्ता तिक्खुत्तो आयाहिणपयाहिण करेइ । करित्ता जाव .. तिविहाए पज्जुवासणाए पज्जुवासति । तए ण ते थेरा भगवतो तेसि समणो वासयाण तीसे महद्दमहालियाए चाउज्जाम धम्म परिकहति । जहा केसित्तमिस्स जाव ..समणोवासियत्ताए आणाए आराहए भवति जाव धम्मो कहिओ ।

Having assembled in one place, they walked through the city of Tungikā, and having thus walked, they arrived at the Puspavati caitya. Having arrived there, they expressed their regard for the illustrious *sthaviras* in five ways, which are, discarding live objects, carefully holding non live objects, turning their unsewn cloth in the form of a shoulder cloth, and, on reaching within sight, they touched their head with folded palms, and concentrated their mind. Having come near the illustrious ones they move round them thrice,...till in three ways (with their mind, words and body) and worshipped them. Then those illustrious monks addressed their followers in the *śramana* order, as had been (formerly) done by Śramana Keśi on the religion of Four Great Vows, and the vast assembly of people, till the followers, with great devotion, expressed admiration and approval of their holy words,...till the sermons ended.

तए ण ते समणोवासया थेराण भगवताण अतिए धम्म सोच्चा निसम्म हृद्ध-तुद्ध जाव हयहियया तिक्खुत्तो आहिणपयाहिण करेति जाव तिविहाए पज्जुवासणाए पज्जुवासति । पज्जुवा सेत्ता एव वयासि

प्रश्न ३५—मज्जे ण भते ! कि फले ? तवे ण भते ! कि फले ?

तए ण ते थेरा भगवतो ते समणोवासए एव वयासि .

उत्तर ३५—सज्जे ण अज्जो ! अण्हयफले तवे वोदाणफले ।

तए ण ते समणोवासया थेरे भगवते एव वयासी

प्रश्न ३६—जह ण भते ! सज्जे अण्हवफे तवे वीदाणफले कि पत्तिं
ण भते ! देवा देवलोएसु उववज्जति ?

तत्थ ण कालियपुत्ते नाम येरे ते समणोवासए एव वयासि :

उत्तर ३६—पुव्वतवेण अज्जो ! देवा देवलोएसु उववज्जति ।

सत्थ ण गहिंते नाम येरे समणोवासए एव वयासि

—पुव्वसज्जेण अज्जो ! देवा देवलोएसु उववज्जति ।

सत्थ ण आणदरक्खिए नाम येरे ते समणोवासए एव वयासि

—कम्मियाए अज्जो ! देवा देवलोएसु उववज्जति ।

सत्थ ण कासव नाम येरे ते समणोवासए एव वयासि

—सगियाए अज्जो ! देवा देवलोएसु उववज्जति ; पुव्वतवेण पुव्वसज्जेण
कम्मियाए सगियाए अज्जो ! देवा देवलोएसु उववज्जति । सच्चे ण एस
अट्ठे नो चेव ण आपमादवतव्वयाए ।

On hearing and perceiving the spiritual sermons from the illustrious monks, the followers of the *sramana* order were delighted and pleased, till their mind was full of joy, and they moved round (the monks) thrice till worshipped them in three ways, and having done so, they made submission as follows

Q 35 *Bhante* ! What is the outcome of restraint ?
Bhante ! What is the outcome of penance ?

On this the illustrious monks said as follows to the followers of the *sramana* order

A 35 *Ārya* ! Restraint stops influx of fresh *karma* fetters, while penance liberates the soul of *karma* bondage and purifies it

Whereon the followers of the *sramana* order submitted further

Q 36 If as you say, restraint stops *karma* influx, and penance liberates the soul from *karma* bondage, then, why are the *devas* born in the celestial regions ?

On this, a senior monk, Kalikaputra by name, gave reply as follows to the followers of the *sramana* order :

A 36 *Ārya* ! Because of *purva* penance, the *devas* are born in the celestial regions

Another senior monk Mehila (Medhila) by name, said as follows to the followers of the *sramana* order

—*Ārya* ! Because of *purva* restraint, the *devas* are born in the celestial regions

(A third) senior monk, Ananda rakṣita by name, said as follows to the followers of the *sramana* order

—*Ārya* ! Because of the remnants of past *karma*, the *devas* are born in the celestial regions

Thereon a senior monk, Kasyapa by name, said as follows to the followers of the *sramana* order :

—*Ārya* ! It is because of attachment the *devas* are born in the celestial regions. Because of *purva* penance²⁸, *purva* restraint remnants of past *karma* and attachment, the *devas* are born in the celestial regions. True is this implication, I ordain, and this is not our personal view (only)

तए ण ते समणोवासया घेरेहि भगवतेहि इमाइ एयाह्वाइ वागरणाइ वागरिया समाणा हट्ठ-नुट्ठा घेरे भगवते वदति नमसति नमसित्ता पसिणाइ पुच्छति पसिणाइ पुच्छित्ता अट्ठाइ उवादियति उवादित्ता उट्ठाए उट्ठेति । उट्ठित्ता घेरे भगवते तिकूपुत्तो वदति नमसति नमसित्ता घेराण भगवताण अतिपाओ पुप्फवतियाओ चेइयाओ पडिनिक्खमति । पडिनिक्खमित्ता जामेव दिसि पाउन्नूया तामेव दिसि पडिगया । तए ण ते घेरा अघ्नया कयाइ तु गियाओ नयरीआ पुप्फवतियाओ चेइयाओ पडिनिगच्छति बहिया जणवप-विहार विहरति ।

On hearing these words of the illustrious monks, the followers of the *sramana* order were highly delighted and pleased. They paid homage and obeisance to these illustrious monks and having done so, they asked (further) questions, and having asked (further) questions, they accepted their meanings (solutions). Then they moved round the illustrious monks, thrice, and paid homage and obeisance and having done so, they moved out from the proximity of the illustrious monks, from the Puspavati *cātya* and returned to their respective abodes. Even the illustrious monks moved out one day from the Puspavati *cātya* from the city of Tungikā, and were wandering in the outside villages.

ते ण काले ण ते ण समए ण रायगिठे नाम नगरे । जाव .
परिसा पडिगया । ते ण काले ण ते ण समए ण समणस्स भगवओ
महावीरस्स जेदुठे अनेवामो इदमूई नाम जणगारे जाव सत्थित्तिविडल-
तेयलेस्से छट्ठउड्ढेण अणिव्वित्तंण तवोकम्मेण सज्जेण तवसा अप्पाण
भावेमाणे जाव विहरइ । तए ण से भगव गोयमे छट्ठक्खमणवारणमसि
पढमाए पोरिसीए सज्झाय करेइ वीवाए पोरिसीए ऋण मियायइ
तइयाए पोरिसीए अत्तरियमच्चवल्लमसमते मुहुपोत्तिय पडिलेहेइ पडिलेहिता
भायणाइ वरयाइ पडिलेहेइ पडिलेहिता भायणाइ पमज्जइ पमज्जिता
भायणाइ उग्गहइ उग्गहिता जेणेव समणे भगव महावीरे तणेव उवागच्छइ ।
उवागच्छिता समण भगव महावीर वदइ नमसइ नमसिता एव वयानि

—इच्छामि ण भते । तुभेहि अभणुण्णाए छट्ठक्खमणवारणमसि
रायगिह नगरे उच्च नीय मज्झिमाइ कुलाइ धरसमुदाणस्स भिक्षायरियाए
अडितए ।

—अहासुह देवाणुप्पिया । मा पडिवध ।

तए ण भगव गोयमे समणेण भगवमा महावीरेण अभणुण्णाए समाणे
समणस्स भगवओ महावीरस्स अनियाओ गुणसिल्लओ चेइयाओ पडिनिव्वमइ ।
पडिनिक्खमिता अत्तरियमच्चवल्लमसमते जुगवरपलोयणाए दिठ्ठीए पुरओ रिय
सोहमाणे जेणेव रायगिहे नगरे तेणेव उवागच्छइ । उवागच्छिता रायगिहे
नगरे उच्च नीय-मज्झिमाइ कुलाइ धरसमुदाणस्स भिक्षायरिय अडइ ।

In that period, at that time, (there was) a city named Rajagrha, till people dispersed. In that period, at that time Śramana Bhagavān Mahavira had a senior-most disciple, monk Indrabhūti by name, till held in concentrated form within himself mighty fiery forces. He was undergoing a series of fasts missing six meals (at a time), till was enriching his soul by restraint and penance. On one fast-breaking day, after he had already missed six meals, Bhagavan Gautama concentrated on the holy texts in the first quarter of the day, held meditation in the second and then in the third quarter, without haste and without care, he cleaned his mouth cover, his clothes and vessels, rubbed and dried them and then having picked them up, arrived at the place where Śramana Bhagavan Mahavira was, paid him homage and obeisance and made the following submission.

—*Bhante* ¹ Desire I, if it so pleases thee to permit me, in order to break my fast missing six meals, to repair to the city of Rājagrha, to beg (food) from all households, high, middle and low, as per prescriptions regarding begging.

—Do as it may please you, oh beloved of the gods, but delay not.

Having thus been permitted by Śramana Bhagavan Mahavira, Bhagavān Gautama moved out from the proximity of Śramana Bhagavan Mahavira, from Gunaśila *cāitya*, and having moved out, (walked at paces) without haste and without care, observing closely (in fulfilment of precaution regarding movement) the ground of the length of a *yuga*, he arrived at the city of Rajagrha, and in the city of Rājagrha, he started, for purposes of begging as per prescriptions, visiting households high, middle and low.

तए ण से भगव गोयमे रायगिहे नगरे जाव अटमाण बहुजणसदद
निसामेइ—एव सल्ल देवानुप्पिया ! तु गियाए नयरीए वहिया पुप्फवईए
चेइए पासावच्चिज्जा घेरा भगवतो समणोवासएहि इमाइ एयारूवाइ
वागरणाइ पुत्तिपा—सजमे ण भते । कि एत्ते ? त्वे ण कि फले ?
तए ण ते घेरा भगवतो ते समणोवासए एव वयासि—सजमे ण अज्जो !

अण्हयफले तवे वोदाणफले त चेव जाव पुव्वतवेण पुव्वसज्जेण कम्मियाए सगियाए अज्जी । देवा देवलोएमु उववज्जति । सच्चे ण एसमट्ठे णो चेव ण आयभाववत्तव्वया । से कहमेय मन्ने एव ?

तए ण समणे भगव गोयमे इमीसे बहाए लद्धट्ठे समाने जायसड्ढे जाव समुप्पन्नकोटहल्ले अहापज्जत समदाण गेण्हइ गेण्हिता रायगिहाओ नयराओ पडिनिक्खमइ अतुरिय जाव सोहेमाण जेणेव समणे भगव महावीरे तेणेव उवागच्छइ । उवागच्छिता समणस्स भगवओ महावीरस्स अदूरसामते गमणागमणाए पडिक्कमइ एसण मणसुण आलोएइ आलोएता भत्तपाण पडिदसेइ समग भगव महावीर जाव एव वयासि—एव खलु भते ! अह तुज्जेहि अमणुग्गाए समाने रायगिहे नयरे उच्च-नीय-अज्झिमाणि कुलाणि घस्समुदाणस्स भिक्खायरियाए अइमाणे बहुजणसदद णिसामेमि—एव खलु देवानुप्पिया ! सुगियाए नयरीए बहिया पुप्फवईए चइए पासावच्चिज्जा घेरा भगवतो समणोवासएहि इमाइ एयास्वाइ वागरणाइ पुच्छिया—सज्जे ण भते ! कि फले ? तवे कि फले ? त चेव जाव सच्चे ण एसमट्ठ णो चेव ण आयभाववत्तव्वयाए ।

Now, as Bhagavan Gautama, in the city of Rajagrha till started visiting households he heard many people say as follows Oh beloved of the gods ! In the Puṣpavati caṭṭya, in the city of Tungika the followers of the *sramana* order asked the illustrious monks in the spiritual line of (Arhat) Parśva as follows *Bhante* ! What is the outcome of restraint and what is the outcome of penance ? whereon the illustrious monks said unto the said followers Restraint stops influx, penance liberates the soul till because of *purva* penance, *purva* restraint remnants of *karma* and attachment oih *Arya*, the *devas* attain the celestial regions True is this implication and this is not our personal view Now how is this to be taken ?

When Bhagavan Gautama heard this there arose a query, till inquisitiveness (but) he completed his begging as per prescriptions and having done so he moved out from the city of Rajagrha without haste till arrived where was shining Śramana Bhagavan Mahavira Having arrived near Śramana Bhagavan Mahavira he recounted his experiences

in going and coming back, discussed the lapses, if any, in the course of a careful begging and placed before Śramaṇa Bhagavan Mahāvira food and drink brought by him, till made the following submission

—*Bhante* ! Being permitted by thee, I, while visiting households, high, middle and low, in the city of Rājagṛha for purposes of begging food as per prescriptions heard many people say as follows— Oh beloved of the gods ! In the Puṣpavati *cāitya* in the city of Tūṅka, the followers of the Śramaṇa order asked the illustrious monks in the spiritual line of Pārśva—*Bhante* ! What is the outcome of restraint ? What is the outcome of penance ? till true is this implication and this is not our personal view

—त पभू ण भते ! ते येरा भगवतो तेसि समणोवासयाण इमाइ एयरूवाइ वागरणाइ वागरेत्तए ? उदाहु अप्पभू ? समिया ण भते । ते येरा भगवतो तेसि समणोवासयाण इमाइ एयरूवाइ वागरणाइ वागरित्तए ? उदाहु अस्समिया ? आउज्जिया ण भते । ते येरा भगवतो तेसि समणोवासयाण इमाइ एयरूवाइ वागरणाइ वागरेत्तए ? उदाहु अणाउज्जिया ? पलिउज्जिया ण भते । ते येरा भगवतो तेसि समणोवासयाण इमाइ एयरूवाइ वागरणाइ वागरेत्तए ? उदाहु अपलिउज्जिया ? पुव्वनवेण अज्जो ! देवा देवलोएसु उव्वज्जति । पुव्वसज्जेण कम्मियाए सगियाए अज्जो ! देवा देवलोएसु उव्वज्जति । सच्चे ण एसमट्ठे णो च्वेव ण आयभाववत्तव्वयाए ।

—पभू ण गोयमा ! ते येरा भगवतो तेसि समणोवासयाण इमाइ एयरूवाइ वागरणाइ वागरेत्तए णो च्वेव ण अप्पभू । तह च्वेव णयव्व अवसेसिय जाव पभू-समिय आउज्जिय पलिउज्जिया जाव सच्चे ण एसमट्ठे णो च्वेव ण आयभाववत्तव्वयाए अह पि ण गोयमा ! एवमाइकस्सामि भासेमि पन्नवेमि परूवेमि—पुव्वतवेण देवा देवलोएसु उव्वज्जति पुव्वसज्जेण देवा देवलोएसु उव्वज्जति कम्मियाए देवा देवलोएसु उव्वज्जति सगियाए देवा देवलोएसु उव्वज्जति । पुव्वतवेण पुव्वसज्जेण कम्मियाए सगियाए अज्जो ! देवा देवलोएसु उव्वज्जति । सच्चे ण एसमट्ठे णो च्वेव ण आयभाववत्तव्वयाए ।

(Continued Gautama) :

—*Bhante* ! Are the illustrious monks capable of giving such an answer to the followers of the *śramana* order ? Or, are they incapable ? Are the illustrious monks accustomed to give such an answer to the followers of the *śramana* order ? Or, are they not so accustomed ? Are the illustrious monks equipped to give such an answer to the followers of the *śramana* order ? Or, are they not so equipped ? Are the illustrious monks in possession of special knowledge for which they gave this answer, or have they only ordinary knowledge because of which they said till because of *purva*-penance, *purva* restraint, remnants of *karma* and attachment, do the *devas* attain the celestial regions True is this implication, and this is not our personal view

—Gautama ! Capable are they, the illustrious monks, in giving reply to the questions of the followers of the *śramana* order, and not incapable, till capable-accustomed-equipped-having special knowledge, and not with ordinary knowledge ...till true is this implication, and this is not our personal view So do I say, ordain, establish and maintain that because of *purva* penance, do the *devas* attain the celestial regions, that because of *purva* restraint, do the *devas* attain the celestial regions, that because of the remnants of *karma*, do the *devas* attain the celestial regions, that because of attachment, do the *devas* attain the celestial regions (So they are correct in saying that) because of *pūrvā* penance, *purva* restraint, remnants of *karma* and attachment, do the *devas* attain the celestial regions True is this implication, and this is not our personal view

प्रश्न ३७—उहासुव ण मते ! समग वा माहण वा पज्जुवासमाणसु कि फला पज्जुवासणा ?

उत्तर ३७—गोपमा ! सवणफला ।

प्रश्न ३८—से ण मते ! सवणे कि फले ?

उत्तर ३८—जाणफले ।

प्रश्न ३९-से ण भते । णाणे कि फले ?

उत्तर ३९-विज्ञानफले ।

प्रश्न ४०-से ण भते । विज्ञाणे कि फले ?

उत्तर ४०-पञ्चक्खाणफले ।

प्रश्न ४१-से ण भते । पञ्चक्खाणे कि फले ?

उत्तर ४१-सज्जमफले ।

प्रश्न ४२-से ण भत । सज्जमे कि फले ?

उत्तर ४२-अण्हयफले ।

प्रश्न ४३-एव अण्हये ?

उत्तर ४३-तवफले ।

प्रश्न ४४-तवे ?

उत्तर ४४-बोदाणफले ।

प्रश्न ४५-से ण भते । बोदाणे कि फले ?

उत्तर ४५-(बोदाणे) अकिरियाफले ।

प्रश्न ४६-से ण भते । अकिरिया कि फला ?

उत्तर ४६-सिद्धिपज्जवसाणफला पण्णत्ता गोयमा ।

Q 37 *Bhante* ! What is the outcome of worshipping such a *śramaṇa* or *mahana*²⁹ ?

A 37 Gautama ! Benefit of listening

Q 38 *Bhante* ! What is the outcome of listening ?

A 38 Outcome is knowledge

Q 39 *Bhante* ! What is the outcome of this knowledge ?

A 39 Outcome is superior knowledge

Q 40 *Bhante* ! What is the outcome of superior knowledge ?

A 40 Outcome is renunciation

Q 41 *Bhante* ! What is the outcome of renunciation ?

A 41 Outcome is restraint

Q 42 *Bhante* ! What is the outcome of restraint ?

A 42 Outcome is check on influx of fresh *karma*

Q 43 And of the check on influx ?

A 43 Outcome is penance

Q 44 And of penance ?

A 44 Outcome is the exhaustion of accumulated *karma*

Q 45 *Bhante* ! What is the outcome of the exhaustion of accumulated *karma* ?

A 45 Outcome is cessation of (all) activity

Q 46 *Bhante* ! Whereto leads the cessation of activity ?

A 46 Gautama ! To liberation which is the final outcome It is stated like that

गद्या

सर्वणे पाणे य विष्णुणे पञ्चवक्त्रणे य सज्जम ।

अण्हये तवे चैव बोदाणे अकिरिया सिद्धी ॥

Couplet Listening gives Knowledge
 Knowledge leads to Superior Knowledge
 Wherefrom to Renunciation
 Renunciation is the harbinger of Restraint
 Restraint checks Influx of *Karma*
 This, in turn helps the practice of Penance

Penance ends Accumulated Karma
And then a complete cessation of all Activity.
(Which is the penultimate stage)
Wherefrom the last stage is Liberation.

[on the hot-spring at Rājagṛha]

प्रश्न ४७-अन्नउत्थिया ण भते । एवमाइक्खति भासति पन्नवेति पक्खेति-
एव खलु रायगिहस्स नयरस्स बहिया वेमारस्स पन्वयरम अहे एत्थ ण मह
एगे हरए अप्पे (अथे) पन्नत्ते अणेगाइ जोयणाइ आयाम-विक्खभेण
नाणादुमल्लडमडित्तउद्देसे सत्तिरीए जाव पटिह्वे । तत्थ ण बह्वे उराला
बलाह्या सत्तेयति समुच्चति वासति तव्वइरित्ते य ण सया समिओ उत्तिणे
उत्तिणे आउकाए अभिनिस्सवइ । से कहमेय भते । एव ?

उत्तर ४७-गोयमा । ज ण ते अन्नउत्थिया एवमाइक्खति जाव...
जे ते एक्ख पक्खेति मिच्छ ते एवमाइक्खति जाव सत्थ नेयव्व । अहं
पुण गोयमा । एव आइक्खामि भासेमि पन्नवेमि पक्खेमि-एव खलु
रायगिहस्स नयरस्स बहिया वेमारपन्वयरस्स अदूरसामत्ते एत्थ ण महा-
तवोवतीरप्पभवे नाम पासवणे पन्नत्ते । पच धणुसयाइ आयाम-विक्खभेण
णाणादुमल्लडमडित्त उद्देसे सत्तिरीए पासादीए दरिणिग्गे अभिह्वे पटिह्वे ।
तत्थ ण बह्वे उत्तिण-जोण्या जीवा य वेण्णला य उदगत्ताए वक्कमति
विउक्कमति चयति उवविज्जति । तव्वइरित्ते वि य ण सया समिय
उत्तिणे उत्तिणे आउयाए अभिनिस्सवइ । एत्थ ण गोयमा । महातवोव-
तीरण्णभवे पासवणे । एत्थ ण गोयमा । महातवोवतीरप्पभवस्स पासवणस्स
अदूत्ते पन्नत्ते ।

Q 47 *Bhante !* Heretics so say, maintain, declare and establish that outside the city of Rājagṛha, at the foot of the Vambhāra hill, there is a large reservoir of water, whose dimensions (length and breadth) extend over many *yojanas*, whose other extreme is covered with many trees, and is exceedingly charming, till pleasing to the visitors' eyes, that many big clouds are formed in it, they give shower to it and mix with it, that when the reservoir is full to the brim, there is a steady outflow of hot water from it *Bhante !* How is it so ?

A 47 Gautama ! What the heretics say, till establish is incorrect. Repeat all (as said by Gautama) Now, Gautama, I say, ordain, declare and establish that outside the city of Rajagṛha, in the proximity of the Varbhāra hill, there is a spring named Mahātapopatūra prabhava³⁰ which is 500 *df anuṣas* square (ie, on each side), and whose other extreme is decorated with many species of trees, which is beautiful, delightful, worth seeing, graceful and pleasing to the eyes of all visitors. Souls capable of living in hot region and matter together take shape (therein) as water bodies, and they also die there, and undergo transformation and assimilation (there) When it is full, there is a steady outflow of water from it. That is a spring named Mahātapopatūra-prabhava, and that is the implication (full story) of this spring named Mahatapopatūra prabhava.

शेव भते । तेव भते । ति भगव गोपमे तमण भगव महावीर वद नमसइ जाव विहरइ ।

Bhante ! So it is Glory be to the Lord ! So saying Gautama paid homage and obeisance to the Lord and withdrew to his seat

पचमो उद्देसो सम्पत्तो । Chapter five ends

સત્તમો ઉદ્દેશો

CHAPTER SEVEN

[on celestial beings]

પ્રશ્ન ૪૯—વતિવિહા ન મતે ! દેવા પન્નતા ?

ઉત્તર ૪૯—ગોયમા ! ચડવિહા દેવા પન્નતા ત જહા—ભવણવહ-
વાનમતર-જોઈસ વેમાણિયા ।

પ્રશ્ન ૫૦—કહિ ન મતે ! મદળવાસીન દેવાન ઠાળા પન્નતા ?

ઉત્તર ૫૦—ગોયમા ! હમીતે રયણપ્પમાણ પુરવીએ જહા ઠાળપદે દેવાન
વત્તવ્વયા તા માણિયવ્વા નવર મવળા પન્નતા હવવાણ લોયસ્સ
બસલેજ્જહ માળે એવ સવ્વ માણિયવ્વ જાવ સિદ્ધગરિયા સમ્મત્તા કપ્પાણ
પદ્દહાણ વાહુલ્લુપ્પત્ત એવ સઠાણ જીવાભિગમે જાવ વેમાણિહ્હદેસો
માણિયવ્વો સચ્ચો ।

Q 49 *Bhante* ! How many have been stated to be the types of *devas* ?

A 49 *Gautama* ! *Devas* are stated to be of four types, [which are, *Bhavanavāsīs*, *Vanavyantaras* *Jyotiṣkas* and *Vaiśāṇikas*

Q 50 *Bhante* ! Where has been stated to be the abode of the *Bhavanavāsi devas* ?

A 50 *Gautama* ! Underneath the *Ratnaprabha* hell²² For details, refer to chapter on 'Location' (in the *Pañṇāyana Sūtra*) difference being that they are called '*bhavanās*'. This should be noted that they are born in an infinite fraction of the sphere, till (to be noted) the location of the abode of the liberated souls, the location of the *kalpas*, their thickness and height, their structure from the *Jivabhigama Sūtra* . till need be stated as in the chapter on *Vaiśāṇika*²³

સત્તમો ઉદ્દેશો સમ્પત્તો ! Chapter seven ends

अट्ठमो उद्देशो

CHAPTER EIGHT

[Camara cancā—capital city of Camarendra]

प्रश्न ५१—कहिं ण भते ! चमरस्स असुरिदस्स असुरकुमाररणो सभा सुहम्मा पणत्ता ?

उत्तर ५१—गोयमा । जबूदीवे दीवे मदरस्स पव्वयस्स दाहिणेण तिरियमसखेज्जे दीव समुद्दे वीइवइत्ता अरणवरस्स दीवस्स बाहिरित्ताओ वेइयताओ अरणोदय समुद्द बायालीस जोयणसयसहस्साइ ओगाहिता एत्थ ण चमरस्स असुरिदस्स असुरकुमाररणो तिगिच्छयकूडे नाम उप्पायपव्वए पन्नत्ते । सत्तरसएक्कवीसे जोयणसए उड्ड उच्चत्तेण चत्तारितीसे जोयणसए कोस च उव्वेहेण गोबुभस्स आवारपव्वयस्स पमाणेण नैयव्व नवर उवरिल्ल पमाण मज्जे भाणियव्व जाव [मूले दसबावीसे जोयणसए विक्खभेण मज्जे चत्तारि चउवीसे जोयणसए विक्खभेण उवरिं सत्तत्तेवीसे जोयणसए विक्खभेण मूले तिणिं जोयणसहस्साइ दोणिं य वत्तीमुत्तरे जोयणसए किंचि विसेमूणे परिक्खेवेण मज्जे एग जोयणसहस्स तिणिं य इगुयाजे जोयणसए किंचि विसेमूणे परिक्खेवेण उवरिं दोणिं य जोयणसहस्साइ दोणिं य छलसीए जोयणसए किंचि विनेत्ताहिए परिक्खेवेण ।] मूले वित्थडे मज्जे सखित्ते उप्पि विसाले मज्जे वरवइरविगहिए महामउदसठाणसठिए सन्वरयगामए अच्छे जाव पडिह्वे से ण एगाए पउमवरवेइयाए एगण वणसडेण य सव्वओ समता सपरिक्खित्ते । पउमवरवेइयाए वणसहस्स य वण्णओ ।

Q 51 *Bhante* ! Where is stated to be the location of Sudharmā Hall, the court of king Camara, the Indra of the Asurakumaras ?

A 51 *Gautama* ! In the southern direction of Mount Meru, which is located in the centre of Jambu-dvīpa, (as you go) obliquely, crossing an innumerable number of islands and seas, you reach an island called Arunavara. As you proceed beyond its extreme coast-line, there is a sea named

Arunodaya Now, in this Arunodaya sea, after you have gone 42,000 *yojanas*, you find an *utpala* mountain called Tigicchakūṭa which belongs to king Camara the Indra of the Asurakumāras. It is 1721 *yojanas* above the ground and 430 *yojanas* one *krōsa* inside. Its dimensions are to be noted to be similar to those of an *abasa* mountain named Gostuva. The difference is that the dimensions of the Gostuva mountain at its summit apply to its (Tigicchakūṭa's) central part. [In other words, its breadth at the base is 1022 *yojanas*, at the centre 424 *yojanas*, and at the summit 732 *yojanas*. Its circumference at the base is slightly more or less than 3232 *yojanas*, at the centre slightly more or less than 1341 *yojanas* and at the summit slightly more or less than 2286 *yojanas*.] It is extended at the base, contracted in the middle, and again extended at the summit. Its middle portion is shaped like an excellent thunder (*vajra*) or an enormous *mukunda* (musical drum), all bestrewn with gems, charming till picturesque³⁴. It is surrounded all over by a *Padmavara vedika* and a forest strip. Description of the *vedika* and the forest strip³⁵.

तस्मिन् न त्रिगिच्छकूटस्य उपपायपर्ववस्तु उर्विषं बहुसमरमणिज्जले भूमिभागे पन्नते । वण्णजो । तस्मिन् न बहुसमरमणिज्जलस्य भूमिभागस्तु बहुमङ्गदेसभागे एत्य न मह एगे पासायवडिंसए पन्नते । अड्ढाड्ढज्जाड् जोजयणसयाड् उड्ढ उच्चत्तेण पणवीस जोजयणमयाड् विक्खभेण । पासाय वण्णजो । उत्तलोयभूमि वण्णजो । अट्ठजोजयाड् मणिपेट्टिया । चमरस्स सीहायण सपरिवार भाणियच्च । तस्मिन् न त्रिगिच्छकूटस्स दाहिणेण उक्कोडियए पणवनं च सोडोओ पणतीस च सयसहस्साड् पण्णास च सहस्साड् अरुणादए समुददे तिरिय धोइवइता अहे रयणप्पभाए पुढवीए चत्तालीस जायणमहस्साड् बोगाहिता एत्य न चमरस्स अमुरिदस्स अमुरकुमाररग्गा चमरवचा नाम रायहाणो पण्णत्ता ।

The top of the said mountain Tigicchakūṭa is free from unevenness, i.e., is perfectly flat, and is exceedingly charming. Description³⁶. At the centre of that flat, beautiful top, there is a big palace, the crown of palaces. Its height is 250 *yojanas* and its breadth is 125 *yojanas*. Description of the palace³⁷. Its *manipūṣhka* is eight *yojanas*. Description of Camara's throne and family³⁸. To the south of the Tigiccha-

kūṭa mountain, as one goes obliquely 655,35 50,000 *yojanas* in the Arunodaya sea, and dives to the depth of 40,000 *yojanas* towards the Ratnaprabhā hell, there is Camara-cañcā, the metropolis of Camara, the Indra of the Asurakumāras.

एग जोयणसयसहस्र आयाम-विस्त्रमेण जवूदीवप्पमाणा । पागारो दिवद्ध जोयणसय उद्ध उच्चत्तेण मूले पन्नास जोयणाइ विस्त्रमेण उर्वारि अद्धनेरमजोयणाइ विस्त्रमेण । कविसीसणा अद्धजोयणा आयामेण कोस विस्त्रमेण देमूण अद्धजोयण उद्ध उच्चत्तेण । एगमेगाए बाहाए पच पच दारसया अद्धाइज्जाइ जोयणसयाइ उद्ध उच्चत्तेण अद्ध विस्त्रमेण उवारियेण मोलसजोयण-सहससाइ आयाम-विस्त्रमेण पन्नास जोयण-सहससाइ पच य सत्ताणउ य जोयण-सए किंचि विसेमूणे परिक्षेवेण मक्कपमा वैमाणियप्प-माणस्स अद्ध नैयव्व । सभा सुहम्मा उत्तरपुरदियेण जिणघर ततोववायमभा हरओ अभिसेय अलवारो जहा विजयस्स ।

The length and breadth of that capital city are 1,00,000 *yojanas* in each direction. It is as big as Jambu-dvīpa. Its fortress is 150 *yojanas* in height and its spread at the base is 50 *yojanas* and at the summit $13\frac{1}{2}$ *yojanas*. The length of its *kapi-sīrṣaka* is $\frac{1}{2}$ *yojana*, its breadth is one *krośa* and its height is slightly less than $\frac{1}{2}$ *yojana*. Each wing in the *kapi-sīrṣaka* has 500 entrances, each entrance being 200 *yojanas* in height and half of that in breadth. The rear structure of the palace is 16,000 *yojanas* in both length and breadth and its circumference is more or less 50597 *yojanas*. All the measures stated here are half of those of (the capital city of) the Vaimānikas. The Sudharmā Hall, the Jina temple in the north-east, the Hall of Birth, lake, Hall of Coronation, Hall of Decorations—description of all these is similar to those of Vyāsa-deva.

गाहा

उपवाओ मक्कओ अभिसेर विमूयणा य ववगाओ ।

अन्वजिय निदायण गमो वि य चमर परिवार दट्टत्त ॥

Couplet. Halls of birth, resolve, coronation, decoration,
Reading, prayer, worshipping the liberated souls,
Camara's family, its fabulous fortune—
All these need be stated³⁹.

अद्धमो उद्धेमो गम्मतो । Chapter eight ends

नवमो उद्देशो

CHAPTER NINE

[*sphere of time*]

प्रश्न ५२—किमिदं मते ? समयक्षेत्रेति त्वं पबुच्चइ ?

उत्तर ५२—गौतमा ! बह्दाइज्जा दीवा दी यं समुद्दा एस ण एवइए समयक्षेत्रेति पबुच्चइ तत्थ ण अयं जवुद्दीवे दीवे सब्बदीव-समुद्दाणं सन्वम्भतरे एव जीवामिगमवत्तब्बया नेयव्वा जाव अस्मिन्तर पुक्खरद्धं जोइसविट्ठणं ।

Q 52 *Bhante* ! What is the sphere of time (i e , where time is effective) ?

A 52 *Gautama* ! 2½ islands (continents) and 2 oceans —these are stated to be the sphere of time Of these, this island named Jambu dvīpa is at the centre of all islands and oceans The whole description is to be reproduced from the *Jīvabhūgama Sūtra*⁴⁰, till the interior of half of Puṣkara, but the description of the *Jyotiṣkas* is to be excluded

नवमो उद्देशो सम्मत्तो । Chapter nine ends

दसमो उद्देशो

CHAPTER TEN

[on *astikāyas*]

प्रश्न ५३—कइ णं भते ! अत्थिकाया पणत्ता ?

उत्तर ५३—गोयमा ! पच्च अत्थिकाया पणत्ता त जहा—धम्मत्थिकाए अधम्मत्थिकाए आगासत्थिकाए जीवत्थिकाए पोम्मलत्थिकाए ।

प्रश्न ५४—धम्मत्थिकाए ण भते ! कत्तिवण्णे कत्तिगघे कत्तिरसे कत्तिफासे ?

उत्तर ५४—गोयमा ! अवण्णे अमघे अरसे अफासे अरुवी अजीवे सासए अबद्धिए लोगदब्बे ।

५५—से समासओ पच्चविहे पणत्ते त जहा—इच्चओ खित्तओ कालओ भावओ गुणओ । इच्चओ ण धम्मत्थिकाए एगे दब्बे खेत्तओ ण लोगप्पमाणमेत्ते कालओ न कयावि न आसि न कयावि नत्थि जाव ..णिच्चै भावओ अवण्णे अगघे अरसे अफासे गुणओ गमणगुणे । अधम्मत्थिकाए वि एव चेव नवर गुणओ ठाणगुणे । आगासत्थिकाए वि एव चेव नवर खेत्तओ ण आगासत्थिकाए लोयालोयप्पमाणमेत्ते अणते चेव जाव...गुणओ अवगाहणागुणे ।

Q. 53. *Bhante* ! How many have been stated to be the *astikāyas*⁴² ?

A. 53. *Gauṣamī* ! *Astikāyas* have been stated to be five, which are, *dharmāstikāya*, *adhammāstikāya*, *ākāśāstikāya*, *jīvāstikāya* and *pudgalāstikāya*.

Q. 54. *Bhante* ! In *dharmāstikāya*, how many colours are there, how many smells, how many tastes and how many touches ?

A. 54. Gautama ! No colour, no smell, no taste, no touch, no shape, non living, eternal, ever-existent object in spheres.

55 In brief, *dharmastikāya* has been stated from five angles, which are, substance, place, time, *bhava* and trait. As to substance, *dharmastikāya* is one. As to place, it is as extensive as the spheres. As to time, it never was that it did not exist, it never is that it does not exist, nor will it ever be that it will not exist, it existed, it exists, it will exist, till it is ever existent object in spheres. As to *bhāva*, it has no colour, no smell, no taste, no touch. As to trait, it is motion. Likewise, *adharmaśtikāya*, except that in its trait, it is rest. Likewise, *ākāśastikāya*, except that as to place, it is stated to be as big as spheres and non sphere, and as to its trait, it is all enveloping.

प्रश्न ५६—जीवत्तिक्काए ण भवे । कतिवग्गे वत्तिग्गे कतिरमे कतिक्कासे ?

उत्तर ५६—गायमा । अवग्गे जाव . भव्ही जीव मामए अवत्तिक्का लोणद्वे । मे समामओ पचविणे पणत्ते त जहा—द्व्वओ जाव गुणओ । द्व्वजा ण जीवत्तिक्काए अणनाइ जीवदन्वाइ खेतओ लोणमनणमेत्ते काळओ न क्याड न आसी जाव निच्चे भावओ पुग अवग्गे आरे अरमे अकासे गुणओ उवजोग्गुण ।

Q '6 *Bhante* ! In *jīvastikāya* how many colours are there, how many smells, how many tastes and how many touches ?

A. 56 Gautama ! Without colour, .till without shape, the soul is eternal ever existent in spheres. In brief, *jīvastikāya* has been stated from five angles, which are, substance, .till trait. As to substance, *jīvastikāya* is live object. As to place, it is as expansive as the spheres. As to time, it never was that it did not exist, till it is ever existent. As to *bhava*, no colour, no smell, no taste, no touch. As to trait, it is characterised by *upayoga* or ability to perceive.

प्रश्न ५७—योगलत्थिकाए ण भवे । कतिवग्गे कतिपम रव-कासे ?

उत्तर ५७-गोयमा ! पचवण्णे पचरसे दुग्घे अट्ठफास्से ह्वी अजीवे सासए अवट्ठिए लोणदब्बे । से समासओ पचविहे पण्णत्ते त जहा-दब्बओ खेत्तओ कालओ भावओ गुणओ । दब्बओ ण भोग्गलत्थिकाए अणताइ दब्बाइ खेत्तओ लोयप्पमाणमेत्ते कालओ न क्याइ न आसी जाव . णिच्चे भावओ वण्णमत्ते गघ-रस-फासमत्ते गुणओ गहणगुणे ।

Q 57. *Bhante* ! In *pudgalastikaya*, how many colours are there, how many smells, how many tastes and how many touches ?

A. 57. *Gautama* ! Five colours, five tastes, two smells, eight touches, with shape, non-live, eternal, ever-existent object in spheres In brief, *pudgalastikaya* has been stated from five angles, which are, substance, place, time, *bhava* and trait. As to substance, they are infinite (non-live) objects. As to place, as much expansive as the spheres As to time, it was not that it did not exist till ever-existent object in spheres As to *bhava*, with colours, smells, tastes and touches. As to trait, all-adhering

प्रश्न ५८-एगे भत्ते ! घम्मत्थिकायपदेसे घम्मत्थिकाए त्ति वत्तव्व सिया ?

उत्तर ५८-गोयमा ! णो इणट्ठ समट्ठे । एव दोण्णि वि तिण्णि वि चत्तारि वि पच छ सत्त अट्ठ नव दस सल्लेज्जा ।

प्रश्न ५९-असल्लेज्जा भत्ते ! घम्मत्थिकायपएसा घम्मत्थिकाए त्ति वत्तव्व सिया ?

उत्तर ५९-गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न ६०-एगपएसूणे वि य ण भत्ते ! घम्मत्थिकाए घम्मत्थिकाएत्ति वत्तव्व सिया ?

उत्तर ६०-णो इणट्ठे समट्ठे ।

प्रश्न ६१-से वेणट्ठेण भत्ते ! एव बुच्चइ एवे घम्मत्थिकायस्स पएसे नो घम्मत्थिकाए त्ति वत्तव्व सिया जाव . एगपएसूणे वि य ण घम्मत्थिकाए नो घम्मत्थिकाए त्ति वत्तव्व सिया ?

उत्तर ६१—से गूण गोयमा । खडे चक्के सकले चक्के ?

—भगव । नो खडे चक्के सकले चक्के ।

—एव छत्ते चम्मे दडे दूसे आउहे मोयए । से तेणटठेण गोयमा । एव दुच्चइ एगे धम्मत्थिकाए एएसे नो धम्मत्थिकाए त्ति वत्तव्व सिया जाव एगएसूणे वि य ण धम्मत्थिकाए नो धम्मत्थिकाए त्ति वत्तव्व सिया ।

प्रश्न ६२—से कि खाइए ण भते । धम्मत्थिकाए त्ति वत्तव्व सिया ?

उत्तर ६२—गोयमा । असस्सेज्जा धम्मत्थिकाए एएसा ते सब्बे कस्सिणा पडिपुण्णा निरवसेसा एगगहणगहिया । एस ण गोयमा । धम्मत्थिकाए त्ति वत्तव्व सिया । एव अहम्मत्थिकाए वि आणासत्थिकाए वि जीवत्थिकाए वि योगलत्थिकाए वि एव चेव नवर तिण्ण वि पदेसा अगता भाणियव्वा सेस त चेव ।

Q 58 *Bhante* ! Can it be said that one *pradeśa* of *dharmastikaya* is (the whole of) *dharmastikaya* ?

A 58 *Gautama* ! That's not correct Not even two three four, five six seven, eight nine ten *pradeśas* are (the whole of) *dharmastikaya*

Q 59 *Bhante* ! Can it be said that innumerable *pradeśas* of *dharmastikaya* constitute (the whole of) *dharmastikaya* ?

A 59 No, *Gautama*, that (also) is not correct.

Q 60 *Bhante* ! If *dharmastikaya* is less than a *pradeśa* can it be said to be *dharmastikaya* ?

A 60 *Gautama* ! That (also) is not correct

Q 61 *Bhante* ! Why do you say that one *pradeśa* of *dharmastikāya* is not (the whole of) *dharmastikāya*, till less than one *pradeśa* is not *dharmastikāya* ?

A 61. Gautama ! Is a part of the wheel the whole wheel ?

—No, it is not the whole wheel ?

—The same with an umbrella, a cushion, a stick, cloth, a weapon and a sweet Hence so For this reason, it is said that a *pradesa* of *dharmastikaya* is not *dharmastikaya* . till less than a *pradesa* of *dharmastikaya* is not *dharmastikaya*

Q 62 *Bhante* ! Then what is to be called *dharmastikaya* ?

A. 62 Gautama ! *Dharmastikaya* has innumerable *pradesas* , all of them, the sum-total leaving none out, the whole in one expression, such is *dharmastikaya*, oh Gautama ! And like this too of *adharmaastikaya* *akasastikaya*, *jñastikaya* and *puṅgalastikaya*, difference being that (last) three are with infinite *pradesas* , the rest as before⁴³

[on the soul]

प्रश्न ६३—जीवे ण भवे । सउट्ठाणे सकम्मे सबले सवीरिए सपुरिस-क्वार परक्कमे आयभावेण जीवभाव उवदसेतीतिवत्तव्व सिया ?

उत्तर ६३—हता गोयमा । जीवे ण जाव उवदसेतीति वत्तव्व सिया ।

प्रश्न ६४—से वेणट्ठेण जाव वत्तव्व सिया ?

Q 64. *Bhante* ! Why is it said that...till a live organism ?

A. 64. *Gautama* ! The soul has the utilisation of infinite categories of *mati* knowledge, infinite categories of *śruta* knowledge, infinite categories of *avadhi* knowledge, infinite categories of *mānāḥ paryāya* knowledge, infinite categories of *kevala* knowledge, infinite categories of *mati* ignorance, infinite categories of *śruta* ignorance, infinite categories of *avadhi* ignorance³⁴, infinite categories of visual realisation, infinite categories of non visual realisation, infinite categories of *avadhi* realisation, and infinite categories of *kevala* realisation. In trait, the soul is all utilising. It is, for this reason, oh *Gautama*, it has been said that the soul . till a live organism.

[on the sky]

प्रश्न ६५—वतिविहे ण भते ! आगासे पणत्ते ?

उत्तर ६५—गोयमा ! दुविहे आगासे पणत्ते त जहा—लोयागासे य अलोयागासे य ।

प्रश्न ६६—लोयागासे ण भते ! वि जीवा जीवदेसा जीवणएसा अजीवा अजीवदेसा अजीवणएसा ?

उत्तर ६६—गोयमा ! जीवा वि जीवदेसा वि जीवणएसा वि अजीवा वि अजीवदेसा वि अजीवणएसा वि । जे जीवा ते नियमा एगिदिया वेइदिया तेइदिया अउरिदिया पचिदिया अणिदिया । जे जीवदेसा ते नियमा एगिदियदेसा जाव ..अणिदियदमा । जे जीवणएसा ते नियमा एगिदियणएसा जाव ..अणिदियणएसा । जे अजीवा ते दुविहा पणत्ता त जहा—रूवी य अरूवी य । जे रूवी त अउरिदिया पणत्ता त जहा—अघा खवदेसा खवणएसा परमाणुपोगला । जे अरूवी ते पचविहा पणत्ता त जहा—धम्मत्थिकाए नो धम्मत्थिकायस्स देसे धम्मत्थिकायस्स पएसा अयम्मत्थिकाए नो अयम्मत्थिकायस्स देसे अयम्मत्थिकायस्स पएसा अउासमये ।

प्रश्न ६७—अउागामे ण भन ! वि जीवा पूछा तह चेव ?

उत्तर ६७—गोयमा ! नो जीवा जाव . नो अजीवणएसा एगे अजीवदव्व-देसे अगुह्यरुहए अणनेहि अगुह्यलहुवणुणेहि सजुत्ते सन्नागासे अणउभाणुणे ।

A 61. Gautama ' Is a part of the wheel the whole wheel ?

—No, it is not the whole wheel ?

—The same with an umbrella, a cushion, a stick, cloth, a weapon and a sweet Hence so For this reason, it is said that a *pradesa* of *dharmastikāya* is not *dharmastikāya*, till less than a *pradesa* of *dharmastikāya* is not *dharmastikāya*

Q 62 *Bl ante* ' Then what is to be called *dharmastikāya* ?

A. 62 Gautama ' *Dharmastikāya* has innumerable *pradesas*, all of them the sum total, leaving none out, the whole in one expression, such is *dharmastikāya*, oh Gautama ! And like this too of *adharmastikāya*, *akasastikāya*, *jñastikāya* and *pudgalastikāya*, difference being that (last) three are with infinite *pradesas*, the rest as before⁴²

[on the soul]

प्रश्न ६३—जीवे ण भवे ! सउट्ठाणे सकम्मे सबले सबीरिए सपुरिस-
क्कार पाक्वमे आयमावेण जीवभाव उवदसेतीति वत्तव्व सिया ?

उत्तर ६३—हता गोयमा ! जीवे ण जाव .उवदसेतीति वत्तव्व सिया ।

प्रश्न ६४—से वेणट्ठेण जाव वत्तव्व सिया ?

उत्तर ६४—गोयमा ! जीवे ण अणत्ताण धामिनिबोहियणाणपज्जवाण
एव सुदणाणपज्जवाण ओहिणाणपज्जवाण मणपज्जवाणाणपज्जवाण वेवल्लणाण-
पज्जवाण मइअणाणपज्जवाण सुयज्जणाणपज्जवाण विम्वमणाणपज्जवाण
अक्खुदसणपज्जवाण अववखुदसणपज्जवाण ओहिदसणपज्जवाण वेवल्लसण-
पज्जवाण उदओग म-छं उदओगलक्खणे ण जीवे से एएणट्ठेण एव वुच्चइ
गोयमा ! जीवे ण सउट्ठाणे जाव . वत्तव्व सिया ।

Q 63 *Bhante* ' Should it be stated that the soul endowed with endeavour, activity, strength, energy and self-exertion⁴³ shows, through self-expression, that it is a live organism ?

A. 63 Yes, Gautama ! the soul till a live organism

Q 64. *Bhante* ! Why is it said that . till a live organism ?

A. 64 *Gautama* ! The soul has the utilisation of infinite categories of *mati* knowledge, infinite categories of *śruta* knowledge, infinite categories of *avadhi* knowledge, infinite categories of *manah paryaya* knowledge, infinite categories of *kevala* knowledge, infinite categories of *mati* ignorance, infinite categories of *śruta* ignorance, infinite categories of *avadhi* ignorance⁴⁴, infinite categories of visual realisation, infinite categories of non visual realisation infinite categories of *avadhi* realisation and infinite categories of *kevala* realisation In truth, the soul is all utilising It is, for this reason, oh *Gautama*, it has been said that the soul till a live organism

[on the sky]

प्रश्न ६५—कतिविहे ण भते ! आगासे पणत्ते ?

उत्तर ६५—गोयमा ! दुविहे आगासे पणत्ते त जहा—लोयागासे य अलोयागामे य ।

प्रश्न ६६—गोयागासे ण भते ! किं जीवा जीवदेसा जीवणएसा अजीवा अजीवदेसा अजीवणएसा ?

उत्तर ६६—गोयमा ! जीवा वि जीवदेसा वि जीवणएसा वि अजीवा वि अजावदेसा वि अजीवणएसा वि । जे जीवा ते नियमा एगिदिया वेइदिया तेइदिया चउरिदिया पविदिया अणिदिया । जे जीवदेसा ते नियमा एगिदियदेसा जाव .अणिदियदसा । जे जीवणएसा ते नियमा एगिदियणएसा जाव अणिदियणएसा । ज अजीवा ते दुविहा पणत्ता त जहा—रूवी य अरूवी य । जे रूवी त चउरिविहा पणत्ता त जहा—सया खवदेसा खवरएसा परमाणुगोला । जे अरूवी ते पचविहा पणत्ता त जहा—धम्मत्थिकाए नो धम्मत्थिकायस्स देसे धम्मत्थिकायस्स एएसा अवम्मत्थिकाए नो अवम्मत्थिकायस्स देसे अवम्मत्थिकायस्स एएसा अढासमये ।

प्रश्न ६७—अलोयागासे ण भते ! किं जीवा पूच्छा तह चेव ?

उत्तर ६७—गोयमा ! नो जीवा जाव . नो अजीवणएसा एगे अजीवदब्ब-देसे अगुह्य ठ्हए अगनेहि अगुह्यण्हवणुवेहि सवुत्ते सन्नागासे अगउभाणुणे ।

Q 65 *Bhante* ! How many have been stated to be the sky types ?

A 65 *Gautama* ! The sky types have been stated to be two, which are, sky of the spheres and sky of the non-sphere.

Q 66 *Bhante* ! Does the sky of the spheres shelter the souls ? The *desas* of the souls ? The *pradesas* of the soul ? Non-souls ? The *desas* of the non souls ? The *pradesas* of the non souls⁴⁵ ?

A 66 *Gautama* ! The sky of the spheres shelters souls, their *desas* their *pradesas* , it shelters non souls, their *desas*, their *pradesas* Of these, souls are, as a rule with one organ of sense, with two, three, four and five organs, and those without any sense organ The *jiva desas* are, as a rule, with one organ of sense till without any sense organ The *jiva pradesas* are, with one organ of sense till without any sense organ Non souls are of two types which are, those with shape and those without shape Those with shape, again are of four types which are *skandha*, *skandha desa* *skandha-pradesa* and *paramanu pudgala*⁴⁶ Those without shape are of five types⁴⁷ which are *dharmastikaya* but not the *desas* of *dharmastikaya*, *pradesas* of *dharmastikaya*, *adharmaastikaya* but not the *desas* of *adharmaastikaya*, *pradesas* of *adharmaastikaya*, and time called *addha samaya*⁴⁸

Q 67 *Bhante* ! Does the sky of the non sphere shelter souls (repeat as before) ?

A 67 *Gautama* ! It does not till no *pradesas* of non souls (are to be found there) It is a *desa* of non live object, non-heavy light endowed with infinite non heavy light traits and is total sky minus its infinite portions

[more on *dharmastikaya*]

प्रश्न ६८—धम्मस्तिकाए ण भते ! वे महात्तए पण्णत्ते ?

उत्तर ६८—गोयमा ! लोए लोयमेत्ते लोयप्पमाणे लोयफुडे लोय चेव फुसित्ता ण चिट्ठइ एव अहम्मस्सिकाए लोयागात्ते जीवत्तिकाए भोग्गस्सिकाए पच्च वि एक्कामिलावा ।

प्रश्न ६९—अहोलोए ण भते । धम्मस्सिकायस्स वेवइय फुसइ ?

उत्तर ६९—गोयमा ! साइरेण अद्ध फुसइ ।

प्रश्न ७०—तिस्सिलोए ण भते । पुच्छा ?

उत्तर ७०—गोयमा ! अत्तखेज्जइमाण फुसइ ।

प्रश्न ७१—उद्धलोए ण भते । पुच्छा ?

उत्तर ७१—गोयमा ! देसूण अद्ध फुसइ ।

Q 68 *Bhante* ! How big has been stated to be *dharmāstikaya* ? (In other words, what are the details about *dharmastikāya* ?)

A 68 Gautama ! *Dharmastikaya* is as big as the spheres, a replica of the spheres, with a similar expanse as the spheres, is touched by the spheres and itself touches the spheres. And like this are *adharmastikaya* the sky of the spheres, *jīvāstikaya* and *pudgalāstikaya*—these five being wholly identical

Q 69 *Bhante* ! What portion of *dharmastikaya* is touched by the lower spheres ?

A. 69 Gautama ! It touches slightly more than half

Q 70 *Bhante* ! And of the central spheres ?

A. 70 Gautama ! It touches innumerable portions

Q 71 And of upper spheres pray !

A 71 Gautama ! It touches about half

प्रश्न ७२—इमा ण भते । रयणप्पमापुडवी धम्मत्थिकायस्य किं सखेज्जइमाग फुसइ असखेज्जइमाग फुसइ सखेज्जे भागे फुमइ असखेज्जे भागे फुसइ सब्ब फुसइ ?

उत्तर ७२—गोयमा । णो सखेज्जइमाग फुसइ । असखेज्जइमाग फुमइ णो सखेज्जे णो असखेज्जे नो सब्ब फुमइ ।

प्रश्न ७३—इमीसे ण भते । रयणप्पमाए पुडवीए घणोदही धम्मत्थिकायसस पुच्छा—किं सखेज्जइमाग फुमइ ?

उत्तर ७३—जहा रयणप्पमा सहा घणोदही घणवाय तणुवाया वि ।

प्रश्न ७४—इमीसे ण भते । रयणप्पमाए पुडवीए उवासतरे धम्मत्थिकायसस किं सखेज्जइमाग फुसइ असखेज्जइमाग फुसइ जाव सब्ब फुसइ ?

उत्तर ७४—गोयमा । सखेज्जइमाग फुसइ णो असखेज्जइमाग फुमइ णो सखेज्जे णो असखेज्जे णो सब्ब फुमइ । उवासतराह—सत्त्वाइ । जहा रयणप्पमाए पुडवीए वत्तव्वया भणिया एव जाव अरेनत्तमाए जवुदीवाइया दीवा लवणममुददाइया समुददा एव सोहम्मकप्पे जाव ईसोपम्भारा पुडवी एए सब्बे वि असखेज्जइमाग फुमइ । सेसा पडिसेहियव्वा । एव अधम्मत्थिकाए एव लोमागासे वि ।

Q 72. *Bhante* ! The Ratnaprabha hell—does it touch a limited portion of *dharmāstikaya* or an unlimited portion, or limited portions of it or unlimited portions of it, or the whole of it ?

A 72 *Gautama* ! It touches not a limited portion, but an unlimited portion, but it touches not either limited portions or unlimited portions or the whole

Q 73 *Bhante* ! The viscous water of the Ratnaprabha hell—what portion of *dharmastikaya* is touched by it ? A limited portion ? (Repeat as before)

A 74 As has been stated of the Ratnaprabha hell, so of the viscous water, the viscous wind and the light wind

Q 74 *Bhante* ! Do the hulls of the Ratnaprabhā hell touch a limited portion of *dharmastikaya*, do they touch its unlimited portion till touch the whole ?

A 74. Gautama ! It touches a limited portion, not an unlimited portion, nor limited portions, nor unlimited portions nor the whole Like this about all the hulls And as has been stated of the Ratnaprabhā hell, so til' the seventh hell, all isles (continents) like Jambu dvīpa, etc all seas like Salt Sea, etc , and Saudharma *kalpa* till the abode of the liberated souls—all these touch an unlimited portion of *dharmastikaya* The touch with others is to be specifically prohibited and this is true of *adharmastikaya* and of the sky of the spheres

गहा

पुडवोदही घण-तणु कप्पा गेवेज्जणुत्तरा सिद्धी ।
सखेज्जइमाग अतरेसु सेसा असखेज्जा ॥

Couplet Hells, viscous water, wind—
Both viscous and light
Kalpas, *graveyakas* *anuttaras*,
Siddhi—the abode of liberated souls
These touch unlimited portion of *dharmastikaya*
(Seven) hulls touch only a limited portion

दसमो उद्देशो सम्मत्तो । Chapter ten ends

विद्य सय सम्मत्त । Book two ends

NOTES

BOOK I

1. We pay obeisance to the five advanced souls, viz., *arihantas* (victors), *siddhas* (liberated souls), *ajarias* (preceptors), *urajjas* (teachers) and *sahas* (monks) in all the spheres because they show us the way

2. The script given by the first *urtharaka* Rṣabha to his daughter Brāhmī, from whom the script derives its name. This is considered by the Jains to be the original script, parent of all subsequent scripts. As the words of the *Jinas* are preserved and transmitted through this script, it is deserving of reverence. Besides, reverence to the script is obeisance to its giver too.

Total Āgamas number 45 (94, if other works like *Kalpasūtra*, etc., are included) which are as follows

Anga (11) viz, *Āyara*, *Sūyagada*, *Thāna*, *Samavaya*, *Viyahapannatti* (*Bhagavati*), *Nāyādhammakaha* *Uvāsagadasa*, *Antagadadasā*, *Anuttaravaiyadisa* *Panhavagarana*, *Vivagasūya*

Upanga (12) viz, *Uvavāia*, *Rāyapasenariya*, *Jīvājīvābhigama*, *Pannavana*, *Janbuddvivapannatti*, *Candapannatti*, *Surapannatti*, *Nirayāvaliyā*, *Kappiyā/Kappavadansiya*, *Puppiyā*, *Puppsacūliyā*, *Vanhidasa*

Cheya Sutta (6) viz, *Nisīha* *Mahanisīha*, *Vavahāra*, *Dasā suyakkhandha*, *Vihatappa*, *Jlakappa/Paṭṭakappa*

Mūla Sutta (4) viz *Uttarajjhayana* *Avassaya*, *Pindanujutti*, *Dasaveyāliya*

Cūliya Sutta (2) viz, *Nandi Sutta*, *Anuogaddara*

Pannaga(10) viz *Causarana*, *Āurapaccakkhāna*, *Bhattacharinnā* *Tandulaveyaliya* *Candavijaya*, *Ganivijja*, *Devindathava*, *Mahapaccakkhāna*, *Virathava*, *Saniharaga*

4 The description of the city is omitted. Reference is to the *Uvavāia* (*Aupapatika*) *Sutra* which gives a description of the city of Campā. The description of Rājagṛha is to be taken to be similar to that

5. The first adjective to Mahāvira is 'samane'. *Śrāmyati tapasyatīti sramanah*. He who practises penance and knows the trouble of living beings is a *sramana*. An alternative form in Sanskrit 'samanah' means one whose mind is pure, who is equally well-disposed towards all. Another of the adjectives to Mahāvira 'āṅgare'—'the fountain-head of religion', should, in strict sense, apply only to the first *tīrthankara*. But, in a wide sense, any *tīrthankara* may be called 'āṅgara' because each *tīrthankara* reorganises the order afresh

6 The word '*saṃpatti kare*' (Sanskrit *saṃpraptakarah*) means one intent on attaining the sphere of the liberated souls. This would sound inconsistent, since Mahavira was a *vitaraga*, i.e., above all attachments. The desire to attain the sphere of the liberated souls is also a sort of attachment. But really there is no inconsistency because the expression is only *anupacārika* which means the imposition of our own reading/feeling on Mahāvira. It was not necessarily his own feeling.

7 *Jaya* is a word used at many places throughout the *Sutra*. It signifies the omission of certain detail, for which the reader is to refer above or to some other text where it is given. In the present context, the details omitted relate to the physical features of Mahavira till the description of the congregation, which are contained in the *Ugaya Sutra*.

8 '*Samacauramsasamīhanasamīthie*' in the *Sutra* signifies the bodily structure of Indrabhūti Gautama which had some speciality. The shape of the body is '*saṃīthara*', and when it has a fourfold balance as follows, the body is said to be well-balanced: when seated in the *padmasana* posture, the difference between the two knees equals the difference between the seat and the forehead, equals the difference between the right shoulder and the left knee, equals the difference between the left shoulder and right knee.

9 '*Vajjarisahanārāyasamīghayane*' indicates how the joints of Gautama's body were set and rivetted in a particular form in order to impart sufficient strength to the bone structure to make the body capable of bearing the austerities and hardships of penance.

10 Four adjectives of penance signify as follows:

vega—vigorous, by dint of his having practised incessant and prolonged austerities and penances,
ditṭa—radiant, because of the burning of karma,
tatta—glowing, in consequence of aforesaid austerities and penances, and
maha—great, because of austerities and penances difficult for men.

14. Gautama's reverence (*saddhā*), doubt (*saṁsayā*) and curiosity/enquiry (*koṭṭhalla*) have been repeated four times with the adjectives *jāya*, *uppaṇṇa*, *saṁjāya* and *samuppaṇṇa*, giving in all 12 forms. Reverence signifies not only desire to know the truth but also faith and respect for it. But it might be that Gautama had certain points about which he was in need of more light. Hence doubt. Gautama was a highly accomplished monk. His doubt, therefore, could not be on superficials, but on fundamentals, or certain aspects thereof. Curiosity was about how the master resolved the points of doubt.

The four terms may also be explained as follows : *Jāya* implies the genesis of reverence, doubt and curiosity ; in *uppaṇṇa*, each one of these takes a shape ; the last two, *saṁjāya* and *samuppaṇṇa*, with the prefix 'saṁ' to *jāya* and *uppaṇṇa*, signify a process of intensification of the first two, the enquirer was no ordinary person, but was himself one of four types of knowledge.

11. *Pūrvas* constituted canonical learning which became the basis for the compilation of later-day *Āgamas* (see 3 above). They are *Utpāda-pūrvā*, *Agrājanīya-pūrvā*, *Virjya-pravāda-pūrvā*, *Astināsti-pravāda-pūrvā*, *Jñāna-pravāda-pūrvā*, *Satya pravāda-pūrvā*, *Ātma-pravāda-pūrvā*, *Karma-pravāda-pūrvā*, *Pratyākhyāna-pravāda-pūrvā*, *Vidyānu-pravāda-pūrvā*, *Avandhya-pūrvā*, *Prānāyupravāda-pūrvā*, *Kriyā-viśāla-pūrvā* and *Lokavindusāra-pūrvā*. Because of their absorption in the later-day *Āgamas*, the *Pūrvas* are no longer extant.

12. The Jainas have given the following classification of knowledge

- (1) *mati* or ordinary cognition by sense organs and mind ;
- (2) *śruta* or knowledge derived with the [help of signs, symbols or words/expressions ;
- (3) *avadhi* or direct knowledge of corporeal things without the help of sense organs and mind, but within some limitation of space and time ;
- (4) *manah-paryāya* or direct knowledge of the thoughts of others without the help of sense organs and mind, but within some limitation of space and time ; and
- (5) *kevala* or knowledge which completely reveals, without the aid of sense organs and mind, and without any limitation of space and time, the truth about all things in the universe, corporeal as well as non-corporeal, with all their attributes and modifications, past, present and future.

Indrabhūti Gautama fully possessed the first four. He acquired *kevala jñāna* after Mahāvira's passing away.

13. '*Adirasāmranta*' signifies a reasonable distance, neither very far nor very near, a form of humility observed by the monks in their relation with the master. The distance is usually of the length of the person concerned, 3 1/2 cubits, and the space-gap between the two is called *anagraha-bhūmi*

14 Gautama's reverence (*saddhā*), doubt (*saṃsaṃsa*) and curiosity/enquiry (*koṭṭhalla*) have been repeated four times with the adjectives *jāya*, *uppanna*, *saṃjāya* and *saṃuppanna*, giving in all 12 forms. Reverence signifies not only desire to know the truth but also faith and respect for it. But it might be that Gautama had certain points about which he was in need of more light. Hence doubt. Gautama was a highly accomplished monk. His doubt, therefore, could not be on superficials, but on fundamentals, or certain aspects thereof. Curiosity was about how the master resolved the points of doubt.

The four terms may also be explained as follows. *Jāya* implies the genesis of reverence, doubt and curiosity, in *uppanna*, each one of these takes a shape, the last two, *saṃjāya* and *saṃuppanna*, with the prefix 'saṃ' to *jāya* and *uppanna*, signify a process of intensification of the first two, since the enquirer was no ordinary person, but was himself in command of four types of knowledge.

Some commentators have explained the four expressions with altogether twelve forms in terms of 'superficial knowledge' (*avagraha*), 'desire to know more' (*īhā*), 'fulfilment of desire for more knowledge' (*avāya*), and 'being firm in knowledge' (*dhāraṇā*). Others have considered the four as signifying more or less the same thing, with slight intensification from one to the next one.

15 'Vandati paṇḍitaṃ'—paying homage and obeisance, the former by expression and the latter by bowing one's head in a prescribed manner.

16 Humility as prescribed is as follows

*giddā vigatā parivajjehim guttā m paṇḍitā dhammā
bhaddhā dhammā dhammā dhammā dhammā*

which means (1) giving up slumber and irrelevant talk (2) controlling mind, body and expression, (3) with folded

palms placed on the forehead , (4) with devotion and profound respect , (5) with mind fully devoted/concentrated In above manner, one is to listen the master's words

17 Since the soul is in bondage with *karma*, the Sūtra starts with a consideration thereof, giving in a nut shell the entire process through which the dormant *karma* is, in its entirety, put on the move through the spiritual effort of one desirous of liberation, till it is thrown out. The question is considered in all its details and that for all the 24 categories of living beings

18 'Bhante' is a form of address inviting the attention of the Ācārya, Sanskrit *bhādanta*, *bhāvanta*, *bhāyanta*, meaning one who helps end transmigration, etc

19 Nine verbs used in Q 1 need explanation. The soul is in bondage with *karma*, and the soul now strives for early liberation. To anticipate the content of Q 14, *karma*, which has come up, must of necessity be exhausted through suffering. But *karma*, which is still dormant and is in occupation of the soul spaces, may be got rid of through spiritual practices, which is the theme here. Through a conscious effort, the living being brings up dormant *karma* in order to push it through various stages till exhaustion. Of these, the first four relate to bringing up *karma* from its dormant state, in very quick succession, to a state where *karma*-atoms have vacated soul spaces, and the last five relate to stages leading to total exit of *karma* atoms, after they are effectively separated from the soul spaces

To be precise, one who is mature enough to attain liberation, and has a striving for it, stands virtually on the last stage from which he can liquidate the earlier ones and earn liberation. He brings up *karma* from a dormant state and puts it straight to fructification. At once, the outcome is felt and, just then, *karma*-atoms are speedily separated from the soul spaces, which thus stand vacated. By this quick process he gets rid of *karma* enshrouding faith, vision, knowledge and power. But he has yet to get rid of the remaining *karma* which gives name, lineage,

life span and suffering. For this, the process is the subject-matter of Q 59, wherein cutting of *karma* means transforming *karma* with a long span into one having a short span, piercing means changing the deep-effect *karma* into slow-effect one and *vice versa*, burning signifies the process by which *karma* atoms are turned into *pudgala*-atoms so that they are no longer in occupation of the soul spaces, and dying signifies the termination of *karma* determining name, lineage and life span. Exhaustion is total elimination of *karma* bondage, and hence of suffering, when the soul is free, restored to its liberation, perfection and enlightenment.

20 The use of the present perfect tense to signify what appears to be the present continuous tense is justified by Mahāvira on the ground that once the goal is set and the process of liberation gets started with conscious effort, it must end. For, the last thing, viz., the goal, in this case, is made first, by the striving soul, and then starts the process of liquidation of the intervening stages, so that once the thing is set going, it must reach the end.

Cf. 'The last of life, for which the first was made'

— Browning

It is interesting to recount here that fourteen years after Mahāvira's enlightenment, the doubt was raised by one of his disciples (son in law) Jamālī who found that almost nothing could be done in a moment, and that most things needed more than a moment to be completed. So he felt, one should not say 'it has been done till it was really done'. A thing which was in the process of being done was not actually 'done' till the process came to an end. On this ground, Jamālī not only refuted the philosophical principle propounded by Mahāvira viz., that 'a thing in the process of being done should be considered as already done', he even left his group. He was joined in this by his wife (Mahāvira's daughter) Anojhā (Priya darśanā), but she soon realised that what Mahāvira had propounded was correct and returned but not Jamālī. The point is that the principle propounded by Mahāvira is based on *nirvāṇa*, while the doubt raised by Jamālī stands on *vijaya*.

hara naya. According to the former, a thing is considered to be actually finished as soon as it is started, but according to the latter, a thing is completed only when it is really finished

21 A line of demarcation is drawn at the end of the first four terms which are stated to have same import, though different sounds and different suggestions. This is so for a number of reasons. First, all the four have the same import because they are all in the same state of *karma* movement till separation (*uppannapakkhassa*). Second, they have the same import because all of them together have a span which is no bigger than an *antar muhurta* (i.e., less than 48 minutes). Third, they have the same import because by taking out *karma*-atoms from the soul spaces, they lead to the achievement of the same result which is the attainment of omniscience.

The last five terms though in one group because of their being in the state of *karma* exit (*vigayapakkhassa*), have different imports, different sounds, different suggestions. These take place when one desirous of liberation is already at the thirteenth stage of ascent (*gunasthana*), an omniscient, but still with some activities of body, mind and speech (*ayogi kevali*). Now start the processes, one distinct from the other, of, transforming *karma* with a long-span into one having a short-span, changing the deep-effect one into a slow-effect one and vice versa, and so on, so that the omniscient now gets rid of the activities of the body, mind and speech and is without them (*ayogi kevali*). This is total severance of *karma* bondage. With the dropping out of the body, at last, go name, lineage, life-span and suffering, and the soul joins the rank of the liberated souls and attains the state of infinite bliss.

22 The discussion starts with the infernal beings and is extended to all the four forms of existence viz., infernal beings, non human beings (animals), human beings and celestial beings, who make in all 24 categories (*dur-dakṣa*) as follows

<i>Categories</i>	<i>Numbers</i>
All infernal beings in seven hells	1
Asurakumāras till Stanitakumaras (see 34 below)	10
Immobiles with one organ, e.g., earth bodies, water-bodies, air bodies fire bodies and flora bodies	5
Two-, three-, and four- organ beings	3
Non humans (animals) with five organs	1
Human beings	1
Vapavyantara <i>devas</i>	1
Jyotiṣka <i>devas</i>	1
Vaimāṇika <i>devas</i>	1
	<hr/>
	24

Infernal beings are called *Narakas* *Naraka* is a place wherein is born one with inauspicious *karma*

23 *Paḥopama* and *sagaropama* are Jaina expressions used in those cases where figures have failed to give the number and aid is taken of comparisons like 'as many as the stars in the sky' or 'as many as the hairs on the human head' *Paḥopama* is itself like that Ten 'koṣaḥoff' times a *paḥopama* gives a *sagaropama* The figures would safely run into billions of billions

24 For all practical purposes, the pairs *ānamanti* and *uśasanti*, and *panamanti* and *ṛasasanti*, may be taken to be synonyms, used here together for the sake of emphasis, though some commentators have tried to introduce a subtle, though not very significant, distinction between the two

Q 4 could have been preceded by one, viz., whether the infernal beings are endowed with the faculty of respiration, but this has not been done Apparently they are so endowed with as is made clear by Q 4 where the duration of respiration is discussed

25 According to the *Pannamanti Sutra*, infernal beings have incessant respiration They are so miserable that they inhale all the time and they exhale all the time

26. The relevant chapter in the *Sūtra* states that the infernal beings are desirous of intake, which is conscious (*abhoga nīvarita*) as well as unconscious (*anābhoga nīvarita*). For instance, we inhale many things including germs and other invisible things which constitute unconscious intake. Likewise, the entire body system absorbs from the environment heat, cold, moisture, etc., which are all unconscious intakes.

27. The couplet gives in a nutshell all the points resolved above on life-span, respiration and intake. Similar couplets occur at other places in the *Sūtra*. This is like giving the gist.

28. Four questions, and likewise four answers, take each, in all, 63 forms (*bhāṅgas*) as follows

<i>Forms</i>	<i>Numbers</i>
(i) Taken, being taken, to be taken, not taken, not being taken, not to be taken	6
(ii) Combination of above by two's, e.g., taken-being taken, taken-to be taken, etc.	15
(iii) Combination of above by three's, e.g., taken-being taken- to be taken, etc	20
(iv) Combination of above by four's	15
(v) Combination of above by five's	6
(vi) Combination of all the six	1
	<hr/> 63

29. Questions and answers for all the stages, viz., assimilation, absorption, fructification, suffering and exhaustion are similar to those for transformation. For instance, questions on assimilation will be :

- (i) Did matter taken in the past assimilate ?
- (ii) Does matter taken now assimilate ?
- (iii) Does matter not taken in the past but likely to be taken hereafter assimilate ?

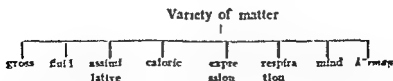
- (iv) Does matter not taken in the past nor likely to be taken hereafter assimilate ?

And answers

- (i) Matter taken in the past has assimilated
 (ii) Matter that's being taken now assimilates
 (iii) Matter not taken in the past, but likely to be taken hereafter has not yet assimilated
 (iv) Matter not taken in the past, nor likely to be taken hereafter did not and does not assimilate

And so on for all items, four questions and four answers

30 'Vaggāṇā' is variety or type of matter. Eight varieties are mentioned, viz., gross (*audarikā*), fluid (*vaṅkriyā*), intake/assimilative (*aharakā*), caloric (*rajasa*) expression (*bhāṣā*), respiration (*śvasocchvāsa*), mind (*manāḥ*) and *kārman*. Clusters of atoms gross, fluid, assimilative, caloric and *kārman* build up five types of body forms around the soul and the remaining three impart expression, respiration and thinking. They are stated in an order headed by the coarsest variety called 'gross', then tending to be finer, the finest of all being '*kārman*'. A broad demarcation will be



In the *Sūtra* here the consideration relates to *kārman vaggāṇā*.

31 Following intake of matter particles discussion now starts on how to get rid of them occupying soul-spaces. Terms relevant in the process, which have already been noted, are sepa-

ration, assimilation, absorption, fructification, suffering and exhaustion These are major steps by which all matter-particles are thrown out and the soul is liberated But in between, certain matter atoms need special attention in order to be thrown out Hence certain new terms have been introduced They are

- uvvaṭṭana*—increase/decrease of effect (*rasa*),
sankamana—process of altering, say, short span ones into long span ones, and *vice versa*,
nihattana—process of piling up matter-particles one on the other in a heap, and
nikayana—process of cementing the entire bunch of matter-particles into one inseparable unit, to be thrown out together at one stroke

In all, then, they take 18 forms as follows

Separation, assimilation, absorption, fructification, suffering, exhaustion	6
Effect (<i>rasa</i>) increased / decreased, in- creasing/decreasing to be increased/to be decreased	3
Altered, altering to be altered	3
Piled, piling, to be piled	3
Cemented, cementing, to be cemented	3
	<hr/> 18

32 The calculations are as follows

one *svasa* = one *prana*
seven *pranas* = one *stoka*
seven *stokas* = one *lava*
77 *lavas* = one *muhurta* (48 minutes)
antar muhurta is less than 48 minutes
pakṣa is a fortnight

33 Literally, it should mean missing four principal meals, two on the fast day, one in the afternoon of the day preceding, and one in the morning of the day following the fast

38. Minimum is stated to be less than 48 minutes and maximum 12 years.

39. For three-organ beings, minimum life-span is less than 48 minutes and maximum 49 day-nights.

For four-organ beings minimum life-span is less than 48 minutes and maximum six months.

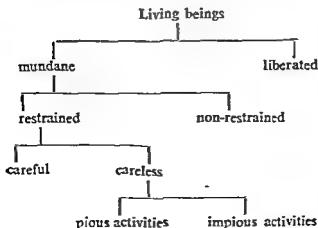
40. Minimum less than 48 minutes and maximum 3 *palyopamas*.

41. Minimum 10,000 years and maximum one *palyopama*.

42. Minimum an eighth fraction of a *palyopama* and maximum 1,00,000 years.

43. The word *abirai* in the *Sūtra* is important, as it throws light on one of the Jaina sanctions. According to it, it is not enough that one is habitually restrained. What is important is that he must formally renounce. If he does not, then the possibility of his transgressing the restraint remains open and the fellow cannot be deemed to be wholly restrained.

44. Presented in a tabular form, it looks as follows :



45. *Leśyā* is tinge taken by the soul in accordance with its *karma* which, in turn, indicates the extent of spiritual development of the soul. The use of tinge names to indicate spiritual growth was popular with the Jainas, as also with several other religious sects in this country. One comes across the term at various places in the canonical texts. It is stated to take two forms, objective and subjective. The objective form called *dravya leśya* signifies the tinges accompanying various gross and subtle physical attachments of the souls, while the subjective form called *bhava leśyā* is the corresponding state of the soul, of which *dravya leśyā* is the outward expression. Being composed of matter, *dravya leśyā* has all the properties of matter, viz., colour, taste, smell and touch. Six tinges or colours of the soul have been identified by the Jainas as follows: *kṛṣṇa* (black), *nīla* (deep blue), *kapota* (ash, grey), *tejas* (red), *padma* (pink) and *sukla* (white). The behavioural pattern as per tinges may be illustrated with reference to a tree with ripe fruits on it. It may be stated that in order to enjoy the fruits of the tree, people with black *leśya* want to uproot the tree, people with blue *leśya* are satisfied with the upper portion of the tree sparing its trunk and roots, people with grey *leśya* remain contented with the fruit bearing branches only, people of red *leśya* want to tear off only the fruit-bearing stalks with fruits on, people of pink *leśya* are happy to pluck only the ripe fruits and people of white *leśya* want nothing more than the fruits that have themselves dropped on the ground. The behavioural pattern is expressive of the different stages of the soul, from the least developed to the most. In the present context, the discussion centres round the tinges of the souls of the careless and the careful, the restrained and the non-restrained, those with pious activities and those with impious activities.

46. The four states of existence are as infernal beings, as non-human beings, as human beings and as celestial beings. Their break-up into 24 categories has been indicated above (see notes 22 and 34).

52. Difference in size is relative. Something is big relative to another which is small, and *vice versa*.

53. Q. 69 starts with 'same intake' followed by 'same physical dimension'. But in the answer, physical dimension is placed earlier, because intake is always and invariably relative to physical dimension. Once the body size is stated, the quantum of intake becomes easier to explain. It follows that not all living beings in the same species have same intake, same physical dimension or same respiration. a

54. The answer appears to be applicable to living beings who are assigned to an infernal existence for a similar duration of stay, and not for dissimilar durations. Suppose, a living being is assigned to hell for a duration of 10,000 years, and another joins later with a duration of 1,000 years. Now, even though the latter has joined later, he will have a purer colour due to shorter duration. The same is true of tinge in Q. 76. With the same duration of stay, however, a being who has come earlier will have a purer colour and purer tinge than another who has joined later, and, in consequence, the latter takes a deeper colour and deeper tinge.

55. 'Saññibhūḍa' is one with mind, hence with consciousness, 'asaññibhūḍa' is the reverse of it. One with consciousness has a great feeling of pain. Some commentators have considered 'saññā' to be synonymous with pure or right faith. According to this view, when one changes from a wrong to a right faith, he is a 'saññibhūḍa'. According to a third view, 'saññibhūḍa' is one with right outlook. A fourth view holds that 'saññibhūḍa' is one who had 'five organs of senses before coming to hell' which cause him the greatest feeling of pain. All the views have relevance more or less. D. I

56. Three types of outlook have been distinguished—right, wrong and mixed, and five types of activity viz., endeavour, possession, deceit, non-abstinance and wrong faith. Their distribution is as follows.

47. The soul suffers from the effect of self-created *karma*, never from the *karma* of others As has been said,

*svayamkṛtam karma yadātmajā purā
 falam tadīyam labhate śubhaśubham
 pareṇa dattam yadā labhyate sphutam
 svayamkṛtam karma nirarthakam tadā*

[Of *karma* created by self in the past,
 effects good and bad are enjoyed by the self
 If the soul starts suffering for others' deeds,
 then self-created action loses significance]

48 The word '*dukkha*' in the text stands for *karma*, which covers both pleasure and pain Worldly pleasure is not only transient, but it ends invariably in pain, which justifies the use of the word

49. *Karma* effect must be borne, there is no escape from it But all *karma* do not fructify at a time Only such of them as have come up give effect, not those which are yet to come up

50 Apparently a repetition of Q 64 in plural form, for all living beings, this is not redundant, because in a number of cases, living beings in diverse species evince speciality. Hence the repetition clarifies the point

51 *Karma* determining life-span is separately considered, because life span widely varies not only from one existence to another, but also from one living being to another in the same existence Only one life span is to be experienced in one existence, never more than one

Cf Yasmādekatrabhavaagrahaṇe saḥjḍevā'antarmuhūrtamātrakale evayuzo-bandhaḥ

[In one existence, one living being binds life-span only once]

52 Difference in size is relative. Something is big relative to another which is small, and *vice versa*.

53 Q 69 starts with 'same intake' followed by 'same physical dimension'. But in the answer, physical dimension is placed earlier, because intake is always and invariably relative to physical dimension. Once the body size is stated, the quantum of intake becomes easier to explain. It follows that not all living beings in the same species have same intake, same physical dimension or same respiration. 1

54 The answer appears to be applicable to living beings who are assigned to an infernal existence for a similar duration of stay, and not for dissimilar durations. Suppose, a living being is assigned to hell for a duration of 10,000 years, and another joins later with a duration of 1,000 years. Now, even though the latter has joined later, he will have a purer colour due to shorter duration. The same is true of tinge in Q 76. With the same duration of stay, however, a being who has come earlier will have a purer colour and purer tinge than another who has joined later, and, in consequence, the latter takes a deeper colour and deeper tinge.

55 'Sannibhūḍa' is one with mind, hence with consciousness, 'asannibhūḍa' is the reverse of it. One with consciousness has a great feeling of pain. Some commentators have considered 'anñña' to be synonymous with pure or right faith. According to this view when one changes from a wrong to a right faith, he is a 'sannibhūḍa'. According to a third view 'sannibhūḍa' is one with right outlook. A fourth view holds that 'sannibhūḍa' is one who had 'five organs of senses before coming to hell' which cause him the greatest feeling of pain. All the views have relevance more or less. D.1

56 Three types of outlook have been distinguished—right, wrong and mixed, and five types of activity viz., endeavour, possession, deceit, non-abstinence and wrong faith. Their distribution is as follows.

Right outlook—four activities viz endeavour, possession, deceit and non-abstinence ,

Wrong outlook—five activities, viz, above four plus wrong faith ,

Mixed outlook—five activities,

Elsewhere we have

mithyadarśanavratapramada kṣaya yogaḥ bandhaḥetavaḥ

[Wrong faith, non restraint, carelessness passions and activities (yoga) are the causes of bondage]

The above has no conflict with the text here For, 'activities includes endeavour and carelessness is with all The remaining three items viz wrong faith non restraint and passions are common to both

57 Four types based on life-span and genesis have been distinguished which are as follows

- (i) same span simultaneous genesis, e g those with a life span of, say 10 000 years, and born at the same time ,
- (ii) same span non simultaneous genesis, e g, those with a life span of 10 000 years but some having been born earlier than others ,
- (iii) dissimilar span simultaneous genesis i.e these born at the same time but with dissimilar life-spans, some being assigned a longer duration of stay than others ,
- (iv) dissimilar span non simultaneous genesis i.e , when nothing is common

58 To recapitulate from Q 69 till Q 80 the discussion on infernal beings started with the consideration of two items which was raised to three and then to four as follows

- two's : with big bodies and with small bodies ;
 born earlier and born later ,
 with fewer *karma* bondage and with more *karma*
 bondage ,
 purer colour and deeper colour ,
 purer tinge and deeper tinge ,
 with reasoning and without reasoning.
- three's with right outlook, wrong outlook and mixed outlook ;
 with four activities, five activities and five activities
 (again)
- four's same span, simultaneous genesis ,
 same span, non simultaneous genesis ,
 similar span, simultaneous genesis ,
 dissimilar span, non simultaneous genesis

The distinctions are relative, and hence there is no scope for contradictions.

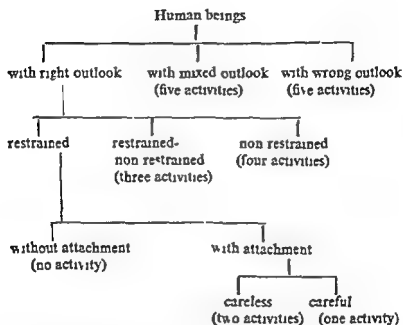
59 All infernal beings constitute one, and the first, species (*daṇḍaka*) The Asurakumāras constitute the second species, and so the discussion on the infernal beings is followed by one on the Asurakumāras, which is then extended to cover the remaining 22 species

60 Thus *karma*, colour and tinge are reversed, which mean that, unlike the infernal beings, the Asurakumāras born earlier have greater *karma* bondage deeper colour and deeper tinge than the Asurakumāras born later The reason for the reversal is that the early arrivals in the species acquire fresh *karma* bondage, deeper colour and deeper tinge because of their cruel behaviour, whereas those who join later are yet to acquire these As is our common experience the warders of long standing in the jails are often more hard hearted than many of the convicts they control and may prove to be worse criminals, if given a chance

61 The indeterminateness of pain is signified by the word '*an'dle*' This is so because of wrong outlook and absence of reasoning for which like one under the spell of drug

or drink, they know not what they are suffering from, and how much is their suffering. They accept their suffering as *fait accompli* and are used to it.

62 The content is presented in a tabular form



By implication, the truly restrained is the *śramaṇa* monk, the restrained non restrained is the follower of the Jaina path, and the rest are non restrained.

63 The details in the *Pañcārṇava Sūtra* are as follows:

infernal beings—black, blue ash,
 non human beings—black, blue, ash red, pink white,
 earth-, water- and flora bodies—black blue, ash, red,
 fire- and air bodies—black, blue ash,
 two-, three- and four-organ beings—black blue ash,
 five-organ non-human beings—black, blue, ash red
 pink, white.

human beings—black, blue, ash, red, pink, white ;
 Bhavanapatis and Vanavyantaras—black, blue, ash, red ;
 Jyotiṣkas—red ,
 denizens of first and second heavens—red ,
 of third, fourth and fifth heavens—pink ,
 beyond fifth heaven—white

64 As to fortune, the *Pannavana Sutra* states as follows the top most position is held by those with white tinge, and then the fortune diminishes by degrees till the lowest position, with minimum fortune, which is held by those with black tinge Or reversing the order, as one goes higher up from the black tinged ones, fortune increases by degrees, till it is the highest for the white tinged ones.

65 In this answer, the view held by some heretics and non-followers, viz that animals after death are born as animals (*paśavaḥ paśuttamaśnūvate*) is rejected in favour of one which establishes cross transmigration over a wider field This is happening from eternal past a soul taking a body in one or another of the four existences This cross transmigration is called duration in life cycle

66 Three situations have been distinguished for each existence, viz.,

- (i) total replacement which signifies the end of a whole generation which is instantaneously replaced by a new generation ,
- (ii) total non replacement, when there is absolutely no in-coming and out going , and
- (iii) a mixture of the two, with some coming in and others going out, till before the last one moves out and the last one moves in

Of these, the first one does not apply to non-human beings so that they have two situations only The remaining three existences have all the three situations each As it has been said

*sunṇāsunno mīso tīvho samsārasiṭṭhanākālo
tiriyānam sunṇavajjo sesānam hoī tīvho ॥*

[‘Sunna’, ‘asunna’ and ‘mīsa’—these three are the durations in life-cycles. Animals take no ‘sunna’, the rest take all three.]

As to ‘asunna kālā’

*āḍḍhasamayānam nerayānam na jāva ikko ॥
uvattai anno va uvajjai so asunno u*

[Of infernal beings with a certain life-span, when not one moves out, nor one moves in, that is ‘asunna’.]

As to ‘sunna-kālā’ and ‘mīsa-kālā’,

*uvatte ekkammi vi ta mīso dharai java ekko vi
nullevehim savvehim va ṭṭamāne hi sunno u*

[In the process of exit, till even one remains, it is ‘mīsa’; and ‘sunna’ when all of one generation are out without trace, and are replaced by a new generation.]

67. The order of the question is total replacement, total non replacement and mixture the order of the answer is—total non replacement, mixture and total replacement. This has been done for the sake of convenience, since the other two become more legible in contrast with total non-replacement. Another explanation which may be added is that in the order of time, with a whole generation of beings in one existence, none moving in or out, one should, in appropriateness, start with total replacement. Then, the movement out (as the movement in) commences, till the last one of the out-going generation is to move out and the last one of the in-coming generation is to move in. It is the mixture period. And in the end, there is the total replacement of one whole generation of beings with a given life-span in one particular form of existence by a new generation of beings in that existence, which is total replacement.

The consideration about the period of total non-replacement applies not merely to the present generation of beings who are in infernal life, but it also includes beings who were in the

hells in the past, but who migrated to other existences, and have since come back to the hellish life. Unless this is accepted, the explanation that mixed period has a span innumerable times more than that of the period of total non-replacement loses its meaning. Cf

*ejam puna te jñe paducca suttam na tabbhavam ceba
jai hojja tabbhavam to amantakalo na sambhavaḥ*

[The *Sūtra* is relevant not merely of beings sheltered in one particular generation. Had it been relevant of only one generation, then 'innumerable times more' would not have become possible.]

The above may be repeated, with suitable modification, of the period of total replacement whose span is innumerable times more than that of the mixed period.

68 The span of total non replacement for different species is indicated below

<i>Species</i>	<i>Span</i>
Infernal beings	12 <i>muhūrtas</i> (1 <i>muhūrta</i> = 48 minutes)
Non-humans with five senses and mind	12 "
Beings with two, three and four senses and with five senses but without mind	less than 1 <i>muhūrta</i>
One-sense static beings	nil
Human beings	the same as infernals
Celestial beings	the same as infernals

Mixed period is innumerable times more than above. Total replacement period is innumerable times more than mixed period.

69 Activities are final because there are no more activities thereafter, and also because they end all *karma* bondage. The rest of the discussion in the *Parivāra-d Sūtra* is as follows :

Q. *Bhante* ! Does a living being perform final activities ?

A. Gautama ! Some one does and some one does not.

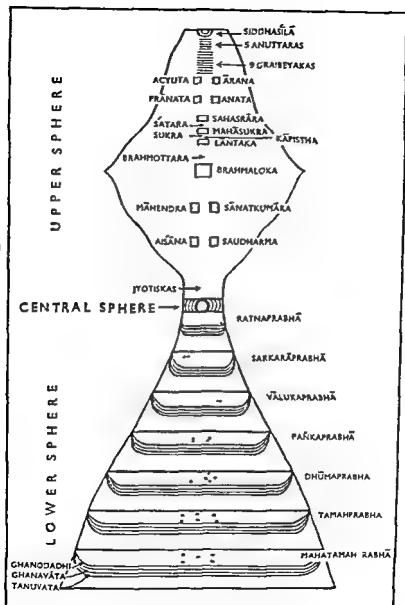
Q. *Bhante* ! Why is it so ?

A. Gautama ! Human beings may perform final activities, but beings other than human beings do not perform final activities.

For beings in existences other than human, it is necessary first to acquire a position in human species, before they can perform final activities.

70. Though not so indicated, it may be possible to draw a line at the end of the first four categories who are in the Jaina path and who perform some form and certain amount of restraint ; but the remaining ones are heretics and practise no restraint.

71. For the convenience of the readers, the arrangement of lower and upper spheres is indicated below :



72. *Karma* determining life-span has been considered in Chapter Two. Once a living being acquires a life-span, other seven types of *karma* flow in. One of them, to be considered now, is *karma* deluding vision. The principal trait of this *karma* is that it envelops a living being with delusion. This may affect conduct, as this may affect vision. Hence the attribute '*mohanija*'. The further attribute '*kāṁkhā*' means that the consideration is restricted to vision only, and does not extend to conduct.

73. Four ways of acquiring vision-deluding *karma* have been distinguished—acquisition by a part of the soul-spaces of a part of the *karma* matter deluding vision, by a part of the soul-spaces of the whole of the *karma*-matter, by all the soul-spaces of a part of the *karma* matter, and by all the soul-spaces of the whole of the *karma*-matter. Of these, the last one, 'by all the soul-spaces of the whole of the *karma*-matter', is tipped here for acceptance. Such is the nature of the living being. The view of some commentators that eight soul-space units remain unoccupied by *karma* matter is hereby rejected. By his very nature, a living being acquires the entire quantum of *karma*-matter deluding vision that may be possible to acquire by all his soul-spaces.

74. *Karma* is acquired because of activities, and so *karma* has its base in activities, and these are relevant of the three time-periods, past, present and future. As between the six terms, 'to do', 'assimilate', 'absorb', 'bring up', 'experience' and 'exhaust', the first three have been stated in four forms each, and the last three in three forms each. The reason for this is that the conscious process of bringing up, experiencing and exhausting is, of necessity, so brief that the three time-periods are almost hugged together, and their existence phase is almost ruled out. The same is, however, not true of the first three, doing, assimilating and absorbing, each one of which may have, and usually has, a long, even very long, span to go. For this, these three have an existence phase added to their past, present and future, which make them four for each. This is precisely indicated in the couplet that follows.

75. Five causes of the acquisition of *karma* that deludes vision have been named as follows doubt, desire for heretical faith, wavering, split-understanding and spite.

76 A state of being transforms into a state of being, as a state of non-being transforms into a state of non-being When lamp is burning, matter looks bright, but the same matter looks dark when the lamp goes out This does not take matter from a state of being into a state of non-being, which further means that darkness is not the outcome of the absence of something, but only a transformation of what looked bright into what now looks dark In contrast, when we say, for instance, that a donkey grows no horn, we state a truism about a state of non-being, which is, and ever remains, so An interesting trait of a state of being and a state of non-being is that one is not contradictory to the other, but only complementary A finger is in a state of being as a finger, with its substance dimension, time and nature, and hence is in a state of non-being as a jar or any other thing

77 When a lump of clay is turned into a jar, it is a transformation of a state of being into a state of being by conscious effort, but when dark hair turns grey, a state of being transforms into a state of being by natural process The same two, conscious effort and natural process, may also be operative in the transformation of a state of non-being into a state of non-being

78 Can there be an exception in the face of some overwhelming force or consideration? The Lord rejects this by stating that the fundamentals take no exception, and no consideration or force is too great Of course, matter itself has many traits, and one need not feel that the most visible and dominant trait is the only one The most dominant trait of fire is to burn, but it goes out in contact with water The most dominant trait of water is to cool, but it boils when placed on fire But this is no change in the basic trait, the fundamentals remaining as they are, and a state of being transforming into a state of being and a state of non-being transforming into a state of non-being.

79. Accepting the meaning given by some commentators to 'ettha' as 'own self', and to 'iha' as 'another self', the Sūtra is translated as follows

"One should treat self in the same manner as another self, and one should treat another self in the same manner as own self"

An alternative meaning that has been suggested may be stated like this both 'ettha' and 'iha' are derived from the same word 'etad' and hence both convey the same meaning viz, someone or something. As per this, the translation of the Sūtra may be somewhat like this

"Both monks and lay followers who are engaged in the service of the Lord are in his august presence"

Compare Abhayadeva Suri

*Ettham ti etasmin mayi sammihite svasiṣṣe gamanīyam vastu
prajhāpanīyam iha asmin gṛhipakhandikadau jāne gamanīyam
vastu prakāśanīyamiti aihava ettham ti svaatmani jānā
gamanīyam tathā iha parātmani...athavā samānathatādd
dvayorapi*

The translator is, however, not very happy either about the text or about the alternative meanings thereof as given by the commentators

80 Bondage is generated by five factors, viz, falsehood, non abstinence, carelessness, passions and activities. In stating two causes here, viz, carelessness and activities, other three have not been forgotten. Carelessness is to be taken in a broad sense so as to cover falsehood, non abstinence and passions. Carelessness as such includes eight items as follows: ignorance, doubt, wrong knowledge, attachment, perversion, disrespect to religion, inauspicious activities and improper meditation. Hence there is no contradiction in saying that carelessness and activities are the cause of bondage

81. 'Viriya' in this context refers to 'karaṇa viriya' only. This is energy which is put to use. When energy is there but is not put to use, as the energy of a Jina, it is called 'akarana viriya' (For details, see Chapter 8 Answer 276)

82. In stating that soul is the base of the body, another ingredient in body formation, viz., *karma*, is left understood, but is not eliminated. *Karma* is acquired by the soul. Hence, when soul has been stated to be the base of the body, it is to be understood that *karma* is also present. Body formation is attributed to self-exertion, and so the *Sutra* repudiates the heretical view of the determinists (*niryatavādins*) headed by Gośalaka. The dialogue till Q/A 138 is a beautiful exposition of Anti-determinism. The soul is the determinant, not the determined. The word 'purisakāra' has no reference to sex. It means only Soul power.

83. Three significant terms here are 'bringing up', 'censuring' and 'checking inflow'. *Karma* which has been acquired must give effect some day. Meanwhile, fresh *karma* will continue pouring in and creating fresh fetters. For liberation, not only the inflow is to be checked, but *karma* which has already been acquired and is yet to fructify must be pulled up and censured.

84. This establishes the exclusive importance of the soul in the liberation process. The soul may derive inspiration and guidance from his spiritual master and holy texts, but the ultimate determinant is the soul of its own future.

85. The dialogue till Q/A 136 considers only the first term viz., 'bringing up'. The other two 'censuring' and 'checking inflow' appear nowhere, from which it should be implied that the discussion on the first term is to be repeated in the case of the other two.

86. Four types of *karma* have been considered for purposes of bringing up. They are *karma* which is mature, *karma* which is not mature, *karma* which is not mature but is about to mature, and *karma* which matured long back. Of these,

karma which is mature is already up *Karma* which is not yet mature is far off *Karma* which matured long back has lost its potency. Hence *karma* that is relevant for the purpose here is one which is about to mature but is not yet matured.

87 The word 'uvasāmeti' (tranquilise) is important It applies to *karma* which is already mature and *karma* which is immature *Karma* which is mature is tranquilised by undergoing its outcome *Karma* which is immature may be rendered impotent in its dormant state The following are worthy of note

- (i) *Karma* creating delusion may alone be tranquilised
- (ii) Four terminable (*ghāti*) *karma* may be tranquilised in part (*khaovasama*)
- (iii) All the eight *karma* may be acquired, may be exhausted and may give effect

Cf *mohasseevo vasamo khaovasamo caunham ghainam*
udayakkhayapariñāmaññi aṭṭhanha vi hoti kammanam

[Tranquilisation of *karma* creating delusion, part tranquilisation of four terminable *karma*, acquisition, exhaustion and effect of all the eight—such is the order]

In part tranquilisation, *karma* is still in occupation of the soul spaces and their presence is felt there, though they do not cause any other trouble When tranquilisation is full, even the soul-spaces do not feel the existence of *karma*-matter in them

88 The four terms 'bringing up', 'tranquilising', 'suffering' and 'exhausting' are brought together in the following couplet.

taena udiremti uvasāmemti ya puno vi bheṇam
veimti nijjāmeti ya padhamacautiṭṭheṇam savvevi

[Of four *karma* types (see 86 above), bringing up is relevant of the third, tranquilisation of the second, suffering of the first and exhaustion of the fourth]

89 It is understandable that living beings with mind acquire *karma* causing delusion, but this needs explanation where the living beings have no mind Hence the question

90 The Lord ordains that even they acquire this *karma* even though they do not have the usual mental faculty Argument is ability to consider Notion is about import and sound

91 Even the Jaina monks may not be spared of *karma* deluding vision In their case the circumstances that help the acquisition of this *karma* have been given at length such as diversity of knowledge etc As to knowledge fundamentals have been differently stated in different periods, and even the same fundamentals have been differently interpreted But how can the fundamentals be poles apart ? So with faith and so with conduct As to external mark 22 out of 24 *tirthankaras* had allowed their monks the use of any cloth they could get but the first and the last of them prescribed white clothes. As to discourse the first and the last *tirthankaras* prescribed five great vows, whereas the remaining 22 prescribed four vows only Diverse preceptors give diverse readings of the same text Even sanctions differ For instance for the sake of the same end the *juna kalpi* monks remain unclad whereas the *sthavira kalpi* monks are clad Path to be trodden is fixed by tradition but even there some indulge in practices like *kuyotsarga* meditation whereas others do not As to viewpoints, the controversy between Siddhasena Divakara and Jinabhadra Ganī Kṣamaśramana as to whether omniscience and absolute vision are acquired at one and the same time or not is well known the former upholding their simultaneous acquisition while the latter rejecting it And so on In the wilderness of diversity right choice is a great problem even for a monk

92 The relevant portion of the *Pannavāna Sūtra* states as follows

Q *Bhante* ! How many are the types of *karma* ?

A Gautama ! They are eight such as *karma* enshrouding knowledge *karma* enshrouding vision etc

Q. *Bhante* ! How does a living being acquire *karma* ?

A. Gautama ! It is *karma* that generates bondage, which means that a living being who has acquired *karma* is in bondage. *Karma* is with the soul from an infinite past, and hence the soul is the acquirer of *karma* from an infinite past period. Of course, not the same *karma* remains affixed for all times, but as fresh *karma* is acquired in a non-ending series to take the place of *karma* which wears out through suffering, the soul is in perpetual bondage. A *karma* flows in, as a *karma* flows out, then follows the next, and still next, and so on, like the incessant flow of a stream.

What is the process of acquisition of *karma* ? The soul first acquires *karma* enshrouding knowledge. Then vision gets enshrouded and the living being becomes a victim of delusion. Then the remaining types flow in. This *karma* inflow into the soul is eternal. The rest of the discussion in the *Pannavand Sūtra* is as follows.

Q. *Bhante* ! In how many ways does the living being acquire *karma* enshrouding knowledge ?

A. Gautama ! He acquires *karma* enshrouding knowledge in two ways, viz, through attachment and through spite.

Q. *Bhante* ! How many of the living beings suffer from *karma* ?

A. Gautama ! While some suffer, others do not suffer.

Q. *Bhante* ! Does a living being suffer from *karma* enshrouding knowledge ?

A. Gautama ! While some suffer, others do not suffer. The omniscient has exhausted *karma* enshrouding knowledge ; hence he does not suffer.

Q *Bhante* ! Do the infernal beings suffer from *karma* enshrouding knowledge ?

A Gautama ! Surely they do

Q *Bhante* ! How many are the types of effect of *karma* enshrouding knowledge ?

A Gautama ! They are stated to be ten—five covering objective organs of senses and five covering subjective organs of senses

And so on ~

93 The consideration here is, when *karma* causing confusion and falsehood is up, does a living being perform rites to move up ? The answer is in the affirmative—he does, and he does by the energy of the fool. The reason is obvious. When the living being has no knowledge of the correct import, and is, in consequence, devoid of the right conduct, his exertions cannot but be foolish, like the exertions of a blind man to hit a target. When a living being discards falsehood—and this he does with the acquisition of right knowledge—he becomes prudent, and all his strivings are due to the energy of a prudent being. With the acquisition of knowledge, attachment and spite go out. Just as darkness does not stand the scorching rays of the sun, so attachment and spite do not stand the exposure to knowledge. Mixed energy is the energy of one who is prudent in part, but is in part still in the clutches of falsehood.

94 Movement down is the reverse of the movement up. When *karma* generating falsehood is up, a living being moves down, and this he does by the energy of the fool, and sometimes also by the mixed energy, but never by the energy of the prudent. An alternative reading, viz., that 'he comes down by the energy of the fool and not by the energy of the prudent, nor by the energy of the mixed type', does not stand, for the last line of the *Sutra* clearly says, 'the movement up takes place by the prudent's energy, and the movement down by the mixed energy'. Another point worthy of note is that real

movement up takes place only by the energy of the prudent, not by the energy of the fool. Hence Q/A. 149, which states that 'moves up by the energy of the fool' refers only to a striving, not to its outcome. Movement down, it is specifically stated, is by the mixed energy.

95 This happens when the living being, who had initially faith in the Jaina fundamentals, in *Ahimsa* as the very basis of religion, in the words of the *Jina*, starts losing faith in them. From a state of equanimity and righteousness he slips to falsehood, — from a higher to a lower stage.

96 The term '*pāve kamme*' (non righteous acts) does not restrict itself to sinful activities. Even when *karma* is not sinful and its outcome is wholesome, it is still as much obstructing to liberation as unwholesome *karma*. *Pave kamme* should, therefore, mean all *karma*.

97 The Lord specifically attributes the assertion to his omniscient self when he says, '*mae duvihe kamme pannatte*'. Two types of *karma* are distinguished—*pradesa* and *anubhāga*. When *karma* occupies soul-spaces and is wholly mixed up with them, as water with milk, it is called *pradeśa karma*. The occupation of soul spaces gives the experience of the existence of *karma*. But then only some of these actually come up and are felt, when they become *anubhāga karma*.

98 The word '*suyameyam*' (well recollected) may appear to be an attribution of memory, which is a variant of the *mati* knowledge, to the omniscient, which is incorrect. To the omniscient, past, present and future are revealed firsthand, and not through the media of memory. Hence the word should imply no limitation on the capacity of the omniscient.

99 Deliberate practice of restraint, like abstention from sex, lying on the ground, tonsure, etc., are examples of volitional courting of suffering. When, in the absence of any conscious effort, suffering forces itself in, it is non volitional. Volitional suffering is courted by the monks, non-volitional suffering is the lot of the rest.

100 'Ahā'amma' implies 'karma' as exactly acquired', and 'ahā'igarana' signifies the time, place, status, etc., of karma acquisition, both of which are thoroughly known to the Arhantas. Their knowledge of them takes no flaw or has no room for confusion.

101. Karma is a type of pudgala (matter). When matter of the kārman variety sticks to the soul, it becomes karma, the soul's destiny, so to say. The consideration establishes the eternality of matter, both as molecules and as clusters.

102. 'Chaumattha' is one liable to err, hence one who is not an omniscient. Ordinarily, it means a monk.

103. The word 'kevalenam' (kevala) implies five things, viz., alone, pure, total, uncommon and unbounded. Cf

kevalamegam suddham vā sagalamasāhāraṇam anantam ca

[Kevala is one, pure, total, uncommon and unbounded. Kevala samyama is total precaution against molestation, Kevala samvara is total restraint of karma inflow, and like this the other two expressions]

104. 'Antakara' means one who terminates karma for the last time and thus stops gliding of the soul in the cycles of life. But antima-śarīriya means final-bodied. On the death of this body, the soul takes no other body.

105. The expression 'uppanna nāna dāmsana' (with knowledge and vision generated) repudiates the existence of 'anadi siddhi' (beginningless perfection) and also that of 'anādi mukta-tatma' (eternally liberated soul). Knowledge and vision are not without beginning. They are born, i.e., they have to be acquired.

106. Ordinarily, a 'chaumattha' is in possession of three types of knowledge, viz., mati, sruta and avadhi. But since the

part of the *Sūtra* makes a specific mention of *avadhi* knowledge, both superficial and deep, the word '*chaumattha*' in the earlier part should imply one who is in possession of only two types of knowledge, viz, *mati* and *fruta*. None of these, neither one in possession of two types of knowledge nor one in possession of three types of knowledge is, has been, or will be liberated. Liberation is open only for the omniscient, who is in possession of the supreme knowledge, the knowledge of the free.

107 The word '*alamatthu*' stands for the state of perfection which includes the acquisition of right knowledge and vision, worship by Indra and other gods, victory over inner foes and the attainment of the supreme knowledge. A state of perfection is a state of fullness where nothing is wanting and nothing remains to be acquired. It is the state of highest bliss and beatitude.

108 The Asurakumāras and others in the list are called 'Bhavanavāsīs' and their abodes are called the '*bhāvanas*'.

109 '*Vimānas*' are the abodes of the Vaimānika gods. They are all in the upper spheres (Vide note 71.) The total of all the *vimānas* is 84,97,023.

110 The smallest unit of time which is not further divisible is called '*samaya*'. If with the minimum (called *jahanniyā*) life span one time-unit is added, it becomes minimum plus one, likewise minimum plus two, minimum plus three, and so on, till the maximum (called *uggukkosia*) life span is obtained. Between the minimum and the maximum, therefore, there are innumerable intermediate positions, making the total of varieties innumerable.

111 The consideration is about infernal beings in the first hell called Ratnaprabhā, with a minimum life span, and in possession of anger (most dominant characteristic in hells), pride, attachment and greed, for whom 27 forms as given below are relevant.

As single item (e g , anger many , and so on)	1
By two's (e g , anger many, pride one , anger many, pride many , and so on)	6
By three's (e g , anger many, pride one, attachment one , and so on)	12
By all four's (e g , anger many, pride one, attachment one, greed one , and so on)	8
	<hr/>
	27

112 The consideration is about infernal beings with minimum plus one time unit more span of life in the first hell, for whom 80 forms as given below are relevant

As single items, in singular as well as plural (e g , anger one, anger many and so on)	8
By two's (e g , anger one, pride one , and so on)	24
By three's (e g , anger one, pride one, attachment one , and so on)	32
By four's (e g , anger one, pride one, attachment one, greed one , and so on)	16
	<hr/>
	80

The position is summarised as follows

For infernals with minimum life span	27 forms
For infernals with minimum plus one till a countable number of time- units more	80 forms
For infernals with minimum plus innumerable time units more till those with maximum life span	27 forms

Of the above three, infernals of the first type are always to be found and are many in number ; so are the infernals of the

third type ; infernals of the second type, which are few, are sometimes to be found and sometimes not to be found

113 'Ogahanāṭhāṇa, is the dimension of the body in which the soul resides. Obviously, this implies physical dimensions. They take innumerable forms, starting with a minimum which is an infinitesimal fraction of a finger dimension, minimum plus one physical unit, minimum plus two physical units, minimum plus a countable number of physical units, minimum plus an uncountable number of physical units, till the maximum

114. As to anger, pride, attachment and greed, the infernals with minimum life-span till minimum plus a countable number of time-units take 80 forms (vide note 112) ; for the rest, i.e., infernals with minimum life-span, as also infernals with minimum plus an uncountable number of time units till the maximum, both take 27 forms (vide note 111). The position changes with physical dimensions, the minimum taking 80 forms. But there is no scope for confusion, since the considerations are different. Besides, a reconciliation may be given as follows: infernals with minimum life span and minimum dimensions take 80 forms, but infernals with minimum life-span and minimum dimensions plus an uncountable number of physical units till the maximum take 27 forms. Infernals with minimum physical dimensions till the minimum plus a countable number of physical units are not always to be found in the first hell and they take 80 forms. Infernals with minimum plus an uncountable number of physical units till the maximum are always to be found in the first hell and they take 27 forms.

115 The physical abode of the soul, in which the soul stretches itself, and which transforms every moment, is called *śarīra*. Three body types are distinguished as fluid, caloric and *kārman*. *Kārman* body is made of *karma* matter. Caloric body helps to separate the absorbable part of the intake from what is to become excreta. Fluid body takes two forms, one *bhavadhāraṇīya*, and the other, *uttaravaikriya*.

116. The word '*tinai*' (all three) needs explanation. It has been stated that infernals with fluid body, who are innumerable and are always to be found in the first hell, take 27 forms. And so, it may seem, the subsequent consideration should have been restricted to the remaining two body types, viz., caloric and *kārman*, instead of stating 'all three'. The reason for doing so is that the caloric body and the *kārman* body as such take 80 forms. Only when the fluid is added they take 27 forms.

117. The body of the infernal beings in the first hell has no bones, arteries or sinews. Matter of which it is made is unwholesome, and, by nature, it is such that when cut, it separates into two or more parts, which again may unite. The infernals with boneless body take 27 forms.

118. Infernal beings in the first hell take ash tinge and they take 27 forms.

119. The consideration is about outlook, of which three have been named. Those with right outlook and those with wrong outlook take 27 forms each; those with mixed outlook, who are few, and who are sometimes found and sometimes not found, take 80 forms.

120. The consideration about knowledge names three types, with three corresponding types of non-knowledge or ignorance. Infernals who are already in possession of stability are born in the first hell with *avadhi* knowledge. Hence, as a rule, they possess *mati*, *śruta* and *avadhi* knowledge. Infernals who are with wrong outlook might previously have been beings with or without mind. Had they been with mind, in that case, as they arrive in the first hell, they have, from the genesis, *avadhi* ignorance too. In case they had no mind previously, at genesis in the first hell, they have only two ignorances, *mati* and *śruta*; but after a while, they take *avadhi* ignorance. Hence it is said that these take sometimes two types of ignorance and sometimes three. Hence in the first hell, knowledge types are, as a rule, three, but ignorance types may be two or three.

121. The word 'tīnni' is used again to imply that they take 27 forms only when *avadhi* knowledge/ignorance goes with *matī* knowledge/ignorance and *śruta* knowledge/ignorance : in the absence of *avadhi* knowledge, they invariably take 80 forms.

122. All infernal beings in the first hell have all the three activities—of body, mind and speech.

123. *Upayoga* is the capacity of the soul to feel, accept or enjoy, cognition in brief. Some of the infernal beings in the first hell are endowed with full cognition (*sākāropayoga*), while others are with very little of it, or are without it (*anākāropayoga*). According to some, knowledge is full cognition. vision is limited cognition. Both take 27 forms.

124. Consideration of all items about the first hell is to be repeated for the remaining six, the only exception being about tinges.

125. '*Paḍilomā*' is the reversal of the order from 'anger, pride, attachment, greed' as in the case of the infernal beings into 'greed, attachment, pride, anger' for the Bhavanavāsīs. While anger is the most dominant trait of the infernals, greed is the most dominant characteristic of the Bhavanavāsīs.

126. Bhavanavāsīs differ from the dwellers of the infernal regions in their body structures as well as tinges. The Bhavanavāsīs too take no bones in their body, which, however is made of beautiful matter and has a well-measured shape. They take four tinges.

127. The word '*abhangaya*' should mean a lack of uniformity or definiteness in form. Earth-bodies with red tinge take 80 forms, and the order is the same as in the case of the infernal beings, viz., anger, pride, attachment, greed. Other specialities of the earth-bodies are as follows. Earth-bodies take three body types, viz., gross, caloric and *kārmaṇ*. They are made of wholesome matter as also of unwholesome matter. But the overall body structure is ugly. The distinction between

bhavadhāraṇīya and *uttaravāṇīya* body, which is relevant of the infernal beings, is not applicable to the earth-bodies. They take four tinges, of which those with red tinge take 80 forms, and the rest take forms which lack uniformity. They invariably have wrong outlook, and are in possession of the first two types of ignorance. They have activities of body only,—not of mind and speech. Water-bodies are similar to earth-bodies. Air-bodies and fire-bodies are similar to earth-bodies, except that they do not take red tinge, and so they do not take 80 forms. Air-bodies have four body types, viz., gross, fluid, caloric and *kārman*. Flora-bodies are exactly like earth-bodies, with those having red tinge taking 80 forms. A point of confusion may be that since earth-bodies, water-bodies and flora-bodies may take 80 forms, they should be in possession of stability, either as prior possession, or acquired at a later stage. But there is no mention of it in the *Sūtra*. The solution is that earth-bodies, water-bodies and flora-bodies are at no stage in prior possession of stability, nor do they acquire it at any later period. As it has been stated

ubhayābhāvo puṇhavadīesu vigaḷesu hojja uvavanno ti

[Earth-bodies lack both, only two-, three-, and four-organ beings are born with stability]

128 The two-, three- and four organ beings together are called *vikalendriya*. Consideration about them reveals the following peculiarities. They are few in number and take 80 forms. They take *matī* and *śruti* knowledge/ignorance. They do not have a mixed outlook, so that their outlook is either right or wrong. In their outlook and knowledge, they take 80 forms. They may be in prior possession of stability, or they may even acquire it later. For those cases where infernals take 27 forms, the *vikalendriyas* are without any definite form. They do not take red tinge, and they have only two activities, those of body and of speech, not of mind.

129 Animals with five organs of senses, in matters of anger, pride, attachment and greed, take 80 forms. Wherein infernals take 27 forms, these are without any definite form. They have

four body types, viz , gross, fluid, caloric and *kārman*, take all types of bone structure, have a well formed frame and take all the six tinges

130 For similar items wherefor the infernals take 80 forms, human beings also take 80 forms This means that human beings with minimum life span, with life span from one time-unit more than the minimum till a countable number of time-units more, with minimum physical dimensions, with physical dimensions from one physical-unit more till a countable number of physical units more, and with mixed outlook take 80 forms Such human beings are few in number Coming to differences, wherefor the infernals take 27 forms, the human beings take no definite form The infernals have a dominance of anger, but the human beings have all the passions, none claiming special importance Another point of difference is that whereas the infernals with minimum life span take 27 forms, humans with similar life span take 80 forms The humans with assimilative body take 80 forms, but the infernals have no assimilative body The humans take all types of bone structure all body shapes and all tinges They may be in possession of all the five types of knowledge though for the first four, they take no definite form The omniscient, who are in possession of the supreme knowledge are free from all passions

131 Coming to the celestial beings, they are similar to the Bhṛvanavāsīs (vide Q/A 190) Differences are that the Jyotiṣkas take only red tinge and have, as a rule, three types of knowledge/ignorance Beings without mind are never born as Jyotiṣkas, so that even in the immature stage, they have some knowledge/ignorance The Vaimānikas take red, pink and white tinges, and have, as a rule three types of knowledge and three corresponding ignorances

132 In the Jaina view, the sun has in all 184 *maṇḍalas* When the sun is on the tropic of cancer, it is in its last *maṇḍala* At this, the distance of the sun from the land of Bharata is 47263 *yojanas* Although the *Sūtra* uses the word *caḷḷhupphāsam*, the eye in reality never touches the sun or any other object it sees If anything touches the eye, it sees it not, because the

eye is a non touching organ, which performs its function from a distance, not by any direct touch or contact. The collyrium applied to the eye is not visible to the eye, though it is at the very periphery of it.

133 Of the four words, viz., *obhasei*, *ujjoel tavei* and *pa-bhasei*, the first should apply to the opening rays of the morning sun which just removes darkness, the second to dawn when bigger objects become visible, the third to the late hours in the morning when the sun becomes hot and the fourth to the mid day sun which burns with its scorching rays.

134 The answer that 'touching is touched' is consistent with 'moving is moved' in Q/A 1.

135 Space with motion, rest, soul and matter makes the *loka*, when these four are absent, it is *aloka*. Even time is relevant of *loka*, not *aloka*. In all the six directions where *loka* ends *aloka* begins. Therefore in all the six directions, the two touch each other.

136 Seas and islands here need be taken as per the Jaina view of geography. Thus the limit of Jambudvīpa touches the Salt sea, as the limit of the Salt sea touches Jambudvīpa.

137 Six directions are front, rear, left, right, up, below.

138 When the order is regular, like 1, 2, 3, 4, it is *anupuvvi*, when it is reversed like 4, 3, 2, 1, it becomes *pacchānupuvvi*, when there is no order at all, it is *ananupuvvi*.

139 Consideration in Q/A 206 till 210 is about *kriyā* or activities. Anything done is activity and activity leads to *karma*. Its characteristics are

it is done - not undone,

it is done - by self, not done by another, nor by
self and another,

it is done - according to order, not without order.

Consideration till Q/A 215 is about sinful activities starting with injury to living beings till perverted faith

140 It is an interesting dialogue with Ārya Roha, in which the Lord ordains and establishes that there is no order as prior and posterior, since all objects are ever existent. Order is interpolated by human beings for their own convenience.

141 The two expressions, 'non soul is based on the soul' and 'non soul holds the soul', may cause a little confusion. If non soul is based on the soul, how can it hold the soul? In the first expression, non soul or matter sticks round the soul, making the soul the container of matter. In the second expression, which has a different import, the soul is subject to *karma* which imparts life span, race, name, etc. to the soul, thus holding it in bondage. So there is no contradiction.

142 The consideration is about the relation between soul and matter, both of which exist together from an eternal past. Like the leaky boat, which sinks to the bottom of the tank and is no longer separately visible but is mixed with water, the soul and matter are mixed up with each other in a manner which creates the impression that the two are one. The only exception to this is the liberated soul who may be without body, or with body which is worn for the last time and which will be taken no more.

143 The consideration is about minute particles of water like mist, dew, etc., which unlike the bigger drops, are incessantly falling and falling everywhere. During the day, when the sun is hot, they disappear even before coming anywhere near the earth, but not so at night or in the early hours of the morning when they get deposited on the earth and are visible even to the naked eye.

144 The expression 'an infernal being taking birth among the infernal beings' may appear to be in conflict with the authoritative assertion that only animals and human beings are born in the hells, not the infernal beings, who, when once in the hells, run a full course and are not born there again. The difficulty may be resolved in the following manner. When an animal

or a human being has completed his life span in that existence and is assigned to an infernal life, even on his way to the hell he is to be treated as an infernal being. In other words, from the moment he is out from the existence of an animal or a human being, he is virtually an infernal, who is to be born in the hell. The consideration is about this type of infernal being.

145 '*Desa*' (part) is a fraction, and so is '*addha*' (half). The difference then is that whereas *addha* is a particular fraction, viz., one half, *desa* may be any fraction, half, two third and so on.

146 Eight forms for 'part' and 'whole' may be stated as follows

- (i) taking birth ,
- (ii) intake while taking birth ,
- (iii) moving out ,
- (iv) intake while moving out ,
- (v) has taken birth ,
- (vi) intake while has taken birth ,
- (vii) has moved out ,
- (viii) intake while has moved out

Likewise, eight forms for 'half' and 'whole', giving a total of 16 forms

147 *Asiggahagat* means straight movement, as also absence of any movement, when the soul is in a particular form of existence

148 As he is going to an inferior existence, hence shame, etc

149 Objective sense organs are made of matter and have two parts called *nirvṛtti* (external shape) and *upakaraṇa* (their auxiliary parts). Subjective sense organs too have two parts viz., *labdhi* (power) and *upayoga* (cognition). Objective organs exist with the body only, but subjective organs exist with the soul even when the body is given up.

150 While entering the womb, the soul has only the caloric and *kārman* bodies, not the gross, assimilative or fluid

151 'Bala' is a fool, but 'egantabala' is one who is unrenounced, one who has not made a formal renunciation

152 It may be asked why the fools who are wholly unrenounced, instead of going to one form of existence, go to all the four? The answer is it depends on the depth of their false outlook, and the extent of their endeavour, possession, etc. Therefore, it is not necessary that all of them go to the infernal existence

153 He is virtually a monk. If at all he is born again, he cannot be born below the rank of the Vaimānikas. The other alternative is liberation when he acquires life span no more

154 A lay follower, *śravaka* is partly renounced and partly unrenounced. He is not liberated, because he is not wholly renounced, but he does not get a status which is lower than that of a celestial being, because he is partly renounced

155 This is so only from the standpoint of *vyaṁharaṁ naya*. But otherwise, since the animal dies of the hurt, nomatter whether within six months, or after it the killer should be taken to have performed five activities

156 'Vīriya' is a type of soul energy. The liberated beings alone are without energy, dormant or active. The rest are with energy. When the energy exists but does not act, it is in a dormant state, when it induces activity, it becomes a 'karana' or instrument

157 Weight has inverse relation with the form of existence. The lower the existence the heavier the weight. Heavy weight, in other words, signifies the acquisition of impious *karma*

158 Two things are involved here, 'raśi' and 'arati'. Due to the coming up of *karma* enshrouding faith, unwholesome things cause unpleasant restlessness which is *arati*. The re-

verse of it is *rañ*. Also, *evañ* is indifference to things spiritual, while *rañ* is eagerness for them.

159. The wholesome four are lightness, restricting mundane life, shortening it, getting out of it. The remaining four are unwholesome. They are . heaviness, prolonging life, coming again and again, going beyond it

160. In the lower sphere are the seven hells. Beneath the first hell is the deep-ocean, deep-wind light-wind, one after the other, and then the sky-gap, and like that beneath all the hells

161. Ordinarily, anything that sinks, as a stone does, we call heavy, that which goes up like the smoke, we call light, that which has oblique movement like the wind, we call heavy-light, and that which goes not in any direction, we call non-heavy-non-light. In *nirāya rāya*, nothing is absolutely heavy, as nothing is absolutely light. In *vācāra rāya* only coarse atoms are heavy, nothing else. All things with four touches and all invisibles are non-heavy-non-light, all with eight touches are heavy-light. Weight is not an absolute term, but relative

162. Gross, fluid, assimilative and caloric bodies are heavy-light; soul and *kārman* body are non-heavy-non-light, soul because it is invisible, and *kārman* body because it has four touches.

163. For similar reason, the four *astīdāyas*, viz., motion, rest, soul and matter, are non-heavy-non-light. The liberated without body are non-heavy-non-light.

164. Objects, regions and categories have been stated to be similar to matter, when they are fine; but when they are coarse, they are heavy-light. Regions and categories are related to objects, and they are similar to objects

165. 'Bare possession' of cloth, vessels, etc., is permitted, 'small desire' signifies desire for food and other minimum requirements; 'non-attachment' is to the barest possession;

'detachment' is total absence of attachment, 'unconcern' is the absence of affection

166 *Sthaviras* are the senior monks, of whom three types are distinguished as follows senior in age, i. e. about 60 years old, senior in the knowledge of the scriptures and senior in initiation, i. e., those who have spent about 20 years in the holy order

167 The reply of the elderly monks, viz., that *sāmāyika*, mini-vows, restraint control of senses and of mind, conscience, *vyutsarga* and their import are the soul, is given from the stand point of *niscayana* From the standpoint of *vajrahāra naya*, the items may be interpreted as follows

Samāyika—equanimity, concentrating on things spiritual for 48 minutes

Its import—checking influx and exhausting past karma

Pratyakhyaṇa—mini-vows practised daily

Its import—checking fetters to the soul

Samyama—restraint towards all living beings

Its import—to be free from fetters to the soul

Samvara—full control of organs of senses and mind

Its import—checking their inclination

Viveka—knowledge of what is fit to be discarded and fit to be accepted

Its import—to discard the unworthy, and to accept the worthy

Vyutsarga—same as *layetsarga* or restraining physical movement

Its import—to be free from all movement and attachments

168 The four great vows at the time of Pārśva were desisting from injury or slaughter, desisting from untruth desisting from usurpation or improper acceptance and desisting from what was called *bhiddhāśāna* which covered two items, viz., desisting from possession and desisting from sex. When these two items were separated and made distinct by Mahāvira, the four vows became five. The emphasis on desisting from sex beha-

vicour had become particularly important at the time of Mahāvīra, since people had become more crafty by this time

169. *Ahākamra* includes turning a live thing into dead, seasoning or cooking a non-live thing, building a house, weaving a cloth, etc., all for the sake of a monk. They are unsuitable for a monk

170. 'Bind' refers to *pratyak bandha* or bond enshrouding know'edge, vision, etc., of the soul, 'acquire' refers to *sthiti-bancha* or bond relating to duration, 'assimilate' refers to *anubhāva-bandha* or bond relating to intensity, and 'absorb' refers to *predeśa bandha* or bond relating to thickness

171. In worldly sense, restlessness implies a state of change or transformation. In that sense, external form which changes is restless. In spiritual sense, *karma* is restless, since it sticks and can be absorbed, assimilated, till exhausted

172. In *vijayahāra naya*, 'bala' is a child, and 'paṇḍita' is the scholarly. In *nīṣcaya naya*, 'bala' is one who is unrestrained, while a 'paṇḍita' is one who is restrained

The gist is that object is eternal, but its external form is transitory

173. To unite and to separate is the characteristic trait of matter. The smallest unit of matter, of which no further division is possible, is molecule

174. According to the commentators,

*prānāḥ dvī tricatuh proktah bhūtāstu taravah smṛtāḥ
jīvāḥ pañcendriyāḥ jñeyāḥ śeṣāḥ sattvā udīritah*

[Two-, three- and four- organ beings are called 'prana', flora-bodies are 'bhūta', five-organ beings are 'jiva'; the static beings, viz., earth bodies, water bodies, air-bodies and fire-bodies are 'sattva'.]

175. The Lord thus refuted both *niyati-vāda* (fatalism) and *yadṛccha vāda* (determinism)

176 The details in the *Pañnavaṇā Sūtra* are as follows :

for non-humans with five-organs, humans and celestials	minimum one time-unit ; maximum 12 <i>muhūrtas</i>
first hell	24 <i>muhūrtas</i>
second hell	7 day-nights
third hell	15 day-nights
fourth hell	one month
fifth hell	two months
sixth hell	four months
seventh hell	six months
Bhavanavāsis, Vānavyantarās and Jyotiṣkas	24 <i>n uhūrtas</i>
first and second heavens	24 <i>n uhūrtas</i>
third heaven	9 days & 20 <i>muhūrtas</i>
fourth heaven	12 days and 10 <i>muhūrtas</i>
fifth heaven	22½ days
sixth heaven	45 days
seventh heaven	80 days
eighth heaven	100 days
ninth and tenth heavens	less than a year
eleventh and twelfth heavens	less than 100 years
Graiveyaka-trio 1	less than 100 years
„ trio 2	less than 1,000 years
„ trio 3	less than 1,00,000 years

Elsewhere in the *Sūtra* we have as follows :

static beings	no interval
two-, three-, four-organ beings, and five-organ beings without mind	less than a <i>muhūrta</i>
five-organ beings with mind and human beings	12 <i>muhūrtas</i>
liberated souls	six months, no exit

Book II

1. The question acquires relevance from the fact that respiratory action of the one-organ beings is difficult to know or detect. Even among the more developed animal forms, say frog, for a long period after birth, their physical mechanism shows no sign of respiratory action. The doubt becomes most relevant in case of the least developed among the animal forms who are without movement.

2. It is stated in the *Sūtra* that matter taken through respiration may take two, three, four, even five colours. Black colour itself may have several hues from very light black till very deep black.

3. The one-organ beings reside in such dark, shady or covered nooks and corners that they are rarely free from obstruction. This handicap normally does not exist in the case of other living beings.

4. The question is relevant. Other beings inhale and exhale what is air. But when air bodies do the same, do they inhale air-bodies? And if one air body inhales another air-body, and a second air-body inhales a third, and so on, then, who inhales and who is inhaled? This leads to a fallacy.

The solution is that what the air-bodies inhale and exhale are not air-bodies but non live air. Since the air inhaled and exhaled by the air-bodies is without life, the former stands in no need to inhale and exhale.

5. The question is about the number of times spent by each living being with one organ of sense in that form of existence over the up and down phases of the time cycle. It is stated that the total number of times each living being with one organ of sense spends over the up and down phases of the time-cycle is just 'innumerable' for the earth-bodies, water-bodies, fire-bodies and air-bodies, but 'infinite' for flora bodies. As we have it :

*asamkhosappinīossappinīu egundiyāna caunham
ta ceva u anantā vanassaīe u boddhavvā*

[The physical existence of the earth-bodies water-bodies, fire-bodies and air-bodies runs over innumerable number of up and down phases of the time-cycle, that of flora-bodies runs over infinite number of up and down phases]

6 It has been stated that one organ beings in general are born in that state innumerable times (infinite times for the flora-bodies) The discussion next turns to the monk whose life is full of lapses and who has not completed his work The *Sutra* states nothing explicitly about the two-organ, three-organ, four-organ beings, five-organ animal forms and five organ human beings who are not monks They repeat their glidings back and forth innumerable times in the same existence

The word *madai* has its Sanskrit form as, *mṛiddai*, life less or dead

7 *Prana*—one who has respirations, *bhuta*—one who was, is and will be, *jiva*—one who acquires existence and life-span, *satta*—one who is tied to pious and impious deeds, *vijñā*—one who knows tastes, *veda*—one who experiences pleasure and pain These words have been used in a different sense earlier (vide note 174 in Book I)

8 *Siddha*—perfected, *buddha*—enlightened, *mukta*—liberated, *pāragata*—one who has crossed through worldly life, *paramparagata*—one who has outlived the tradition of coming and going, *parinirvṛta*—one who is liberated from all activities, *anta kṛta*—one who has completed or ended his last activities and *sarva duḥkha prahīna*—one who has ended all misery

9 *Saraye*, Sanskrit *smaraka*—one who retains in memory, *varaye*—one who prevents a reader from making mistakes, *dhāraye*—one who upholds his learning and has it done by others; *paraye*—one who has seen the end of them or attained perfection in them

10 Spheres include in one block the infernal regions at the bottom the worlds of men and lower animals at the centre and the celestial regions at the top. At the crest of this compact block and slightly separated from it is the abode of the liberated souls. The rest is non-sphere limitless and beyond measure.

11 On 'standard measure', we have the following

*jaladonam addhabharam samuhai samusio u jo navao
manummanapamanam tiviham khalu lakkhaniya eyam*

Three measures are indicated which are

(a) When from a big tub full of water, one *drona* (about 64 pounds) of water is thrown out by the entering of a man, then the man is said to have a standard measure (*manopeta*)

(b) When measured on a weighing machine if the body weight is equal to *ardha-bhara* (about 4000 *tolas*) then the man is said to have a standard measure (*unmanopeta*)

(c) When a man has by his own fingers, a height of 108 fingers, then he is said to have a standard measure (*pramana*)

So signs (*lakṣaṇas*) are three—*mana*, *unmana* and *pramana*. They are acquired at birth and are permanent till this body lasts. Marks are acquired after birth and they change from time to time. Traits include good fortune.

12 The Lord told the gathering how living beings tied themselves with *karma* bondage by excessive preoccupation with the mundane life and how they could be liberated through renunciation.

13 They have been used here in the same sense as in S I U 10.

14 *Bhikṣu pratimā* is a penance performed by the monks. It has two courses to complete. From the first month till the seventh runs the first course of seven *pratimās*. The second course starts with three *pratimās* of a duration of seven day-

nights each, then one of a duration of a day night, and the last one of the duration of one night only. A monk courting the *pratimās* frees himself of all attachment to the body and bears with perfect calm and unconcern hardships inflicted by celestial, human and sub human agencies. He begs small quantity of food from unknown households. If he finds a man, an animal, a *śramaṇa*, a *brāhmaṇa* or a beggar already standing at a householder's door, he will not enter into that house for begging. During the practice of this penance, the monk is required to obey elaborate prescriptions regarding begging, intake of food and drink, speech, movement, behaviour, place of residence, etc. If in the monthly *pratimā*, the food intake is at a minimum, i.e., one *dattu* (handful) per day during the monthly *pratimā*, two *dattis* during the two-monthly *pratimā*, three *dattis* during the three-monthly *pratimā*, and so on till the seven-monthly *pratimā*, the weekly course is mostly completed by fasting, with food intake reduced to a negligible quantity, by living in seclusion, and by lying or sitting in a particular posture. The monk is to be in meditation, bearing with perfect unconcern all dangers and hardships, and not usually moving except on very urgent business. The weekly course is repeated thrice. Then there is a single course of a day night, which is to be utilised in the practice of *kāyotsarga* in a lonely place outside the village or city. The last course is for a night only. On due completion of the *pratimās*, the monk acquires superior knowledge, *avadhi*, *mañhaparyaya* or *kevala* as the case may be. This is a very severe spiritual practice which can be performed only by advanced monks.

15 In Sanskrit, *guṇa-rayāṇa-samvacchara* may be re written in two ways, viz :

(i) *guṇaracana samvatsara* which has been explained as follows *guṇānām nirjarā-viśeṣānām racanam samvatsarena satribhāga varṣena yasmun tapasī tad guṇaracanam samvatsaram* [A penance lasting for a year and a third of the year, i.e., 16 months, which gives rise to a similar force leading to *karma* exhaustion]

(ii) *guṇaratna-samvatsara* which has been explained as follows . *guṇā eva vā ratnāni yatra sa tathā guṇaratnaḥ. Guṇa-*

16 The commentator gives the following meaning of *cauttham cautthenam cauttham cauttheṇam itī caturthabhaktam jayat vaktam tṛṣṇate yatra taccaturtham tṛṣṇam copavāsasya satijña evam śaṣṭī adīkamuṇḍasadhāyaderiti* [The meaning of the word *caturtha bhakta* is to miss four full meals. As used here, it is a proper noun to signify the name of a fast which lasts for a day plus half day preceding and half day following.]

17 The life which monk Skandaka worthily lived on this earth may in brief be restated as follows. A vedic scholar of great fame and a profound master of the entire range of the Brahminic scholarship, Skandaka had a complete turn in the course of his life when he came in touch with Śramaṇa Bhagavān Mahāvira. Skandaka not only embraced Jainism but entered into the Jaina holy order wherein he was initiated by the Śramaṇa Bhagavān himself. He read eleven *Angas* under the Master and other senior monks, and was permitted to complete two great penances viz., *bhikṣu-pratīma* and *guṇaratna samvatsara*. In the end, he entered into liberation by courting a fast unto death at the holiest of holy places, Mount Vipulā.

18 The soul is tied up with pleasure and pain, etc. When by a conscious effort, the soul takes dormant *vedanīya* and other *karmas* to a stage of fructification and throws them out the process is called *samudghāta*. A man may die either after performing a *samudghāta* or even before it. Seven types of *samudghātas* have been stated as follows:

- (1) *vedanā samudghāta* of *vedanīya karma*
- (2) *kaṣāya samudghāta* of *rohanīya karma*
- (3) *maranāntīka samudghāta* of *āyu karma*
- (4) *vaiśṛīya samudghāta* of the fluid body
- (5) *taṁśas samudghāta* of the caloric body
- (6) *dhāraka samudghāta* of the assimilative body
- (7) *kevalī samudghāta* of *vedanīya karma* name and line

The first three take place in case of earth bodies, water bodies, fire bodies and form bodies, two-organ beings, three-organ beings and four-organ beings. The first four are relevant

of the air-bodies and the infernal beings. The first five are relevant of the celestial beings and the five-organ animals. Human beings alone have all the seven, of which ordinary beings with lapse have six and the last one is relevant only of the omniscient beings.

19. The relevant portion of the *Sūtra* reads as follows

*pudhavi ogāhittā niraya santhānameva bāhallam
vikkhambhaparikkhevo vanno gandho ya phāso ya*

[Worlds (Hells) are seven, which are, Ratna-prabhā, Śarkarā-prabhā, Vālukā-prabhā, Panka-prabhā, Dhūma-prabhā, Tamah prabhā and Tamastamah-prabhā]

Ratna-prabhā has an expanse of 1,80,000 *yojanas*. Leaving aside 1,000 *yojanas* at the top, and 1,000 *yojanas* at the bottom, the remaining 1,78,000 *yojanas* shelter 30,00,000 cells which are the abodes of the infernal beings. And like this in all the worlds. Their expanse is as follows

Śarkarā-prabhā	1,32,000 <i>yojanas</i>
Vālukā prabhā	1,28,000 "
Panka-prabhā	- 1,20,000 "
Dhūma-prabhā	1,18,000 "
Tamah prabhā	1,16,000 "
Tamastamah-prabhā	1,08,000 "

Ogāhittā—distance of the hells

Santhāna—structure or shape. The infernal abodes inside the *āvālikā* are round, triangular or quadrangular. The rest are of diverse shapes.

Bāhalla—width or thickness. It is 3,000 *yojanas* for each, the bottom 1,000 *yojanas* being solid, the middle 1,000 *yojanas* being alluvial and the top 1,000 *yojanas* being contracted.

Vikkhambhaparikkhevo—length and breadth. Some of the infernal abodes are stretched over dimensions which are measureable, while some others are stretched over dimensions which cannot be stated.

Varṇa—hue Infernal beings take a deep black hue or hue with a dark tinge, and all of them have a dreadful shape of body

Gandha—smell of their body It is similar to that of a rotten animal carcass In fact, nothing in the infernal beings is graceful or attractive

Phāsa—touch The touch of the body of the infernal beings is like that of a sharp weapon, or like the bite of a scorpion, or the touch of fire

20 All beings that have been called *prāṇa*, *bhūta*, *jīva* and *satta* have, before attaining these forms, lived many times or innumerable times in the hellish worlds

21 The following *Sūtra* is relevant for the purpose

*saṁsthānam bahallam pohattam kaipaesa ogāḍhe
appabahu puṭṭha-paviṭṭha visaya anagāra āhāre*

On structure (shape), the ear is like the *kadamba* flower, the eye like a *masur* seed or the moon, the nose like *atimuktaka* flower, the tongue like the rajor, and the organ of touch of diverse shape

On thickness, it is an innumerable fraction of the thickness of the finger

On length, the organs of audition, vision and smell have a length which is an innumerable fraction of the thickness of the finger, the tongue has a length equal to 2 to 9 fingers, and the organ of touch has a length as much as the size of the body All the five are made of innumerable space-units . . . !

The organ of vision has the shortest socket, numerable times more than this is the socket of the organ of smell, numerable times more than the second is the socket of the organ of audition, numerable times more than the third is the socket of the organ of taste, numerable times more than the fourth is the socket of the organ of touch All the organs, except the organ of vision, have direct contact with the object which they touch

and allow entry into Not so the organ of vision which neither touches an object nor allows its entry (inside the eye) Hence the eye is a non acquiring organ, whereas the other four are acquiring organs

The minimum object the five organs of senses may take, (or are capable to hold), is equal to innumerable fractions of a finger As to range, the organ of hearing has a range of 12 *yojanas*, that of vision exceeding 1,00 000 *yojanas*, and those of smell, taste and touch 9 *yojanas* each Objects within the ranges as aforesaid come within the purview of different organs of senses

22 Its speciality has been stated as follows

*pauṣe samārgasīrṣe sandhya rāgo'mbudah sapariveśah
nātyartham margaśire sitam pauṣe'tihimapatāḥ*

[In the months of Mārgasīrsa and Pauṣ, the evening sky is red and there are curly clouds In the former month, it is not very cold, but in Pauṣ, there is snow fall]

These are the signs of pregnancy of the water-bodies

23 *Kāyabhava*—The body of the embryo in the mother's womb is the *kaya* of that embryo To take or renew birth in the womb is to become a *kāyabhava* In other words, one becomes a *kayabhava* when he has stayed in the mother's womb for a full span of 12 years and thereafter, by dint of another body created by him, (alternative reading by the interpolation of fresh semen, getting an extended stay in the same body) he adds another 12 years, thus making a total of 24 years in the mother's womb

24 The consideration is relevant of many developed animal forms where the female may have intercourse with a number of males, and carry the semens of all, so that the offspring she gives birth to is parented by them all

25 The consideration is relevant of aquatics which, in consequence of one intercourse, are capable of producing

innumerable offsprings The potentiality is not absent even in a human being though normally a woman gives birth to one child, or at most a twin at a time

26 This is a serious lapse, since the hurt caused by man in the process of inter course may upset a number of embryos in the process of formation

27 The word *kuttyavana* may be written in Sanskrit as *kutrikapana* 'Ku' means the earth, 'trik' is three and *avana* is shop, together, it means a shop where objects of the three worlds are available

28 Penance and restraint of persons with attachment take the prefix '*purva*', while penance and restraint of those without attachment take the prefix '*pascima*' Cf

*purvatava samjama honti ragino pacchima aragassa
rago sango vutto saṅga kammam bhavo tenam*

29 On *śramana* we have *śramu khede tapasi ca* which means one who knows the misery of living beings in this world This generates in him a fellow feeling to all living beings On *mahana* we have *ma hana ma hana vadati iti evam*, i.e., one who repeatedly says 'kill not' The two words have also been used to signify a monk and a lay follower respectively

30 Etymologically, the name should mean *mahatapa + upatira + prabhava* i.e., one which is born near a hot region

31 The relevant chapter in the *Pañṇavanā Sūtra* discusses language from various facets Language may be *satya*, *asatya*, *satya mṛṣā* and *asatya amṛṣā* The main source of language is the soul It arises in a physical body, gross assimilative and caloric Its shape is like that of a thunder The matter let loose by language goes to the other extreme of the sphere Matter-clusters with innumerable space units are included in it, matter with innumerable vacuum units are included in it, matter with a life span of one two, till ten time units countable time units, uncountable time-units are included in it, matter

with colour, smell, substance and touch are included in it. As a rule, matter from six directions are included, and they may be included without break or with break. The minimum life-span of language is one time unit, and the maximum less than 48 minutes. Matter constituting language is acquired by the activities of the physical body, and is thrown out in the form of words or speech. *Asatya* and *satya mṛṣā* languages are spoken with the decline of *karma* enshrouding knowledge and vision, but with the rise of *karma* causing delusion, while *satya* and *asatya-amṛṣā* are spoken with the decline of *karma* enshrouding knowledge and vision. Smallest in number are those who speak *satya*, innumerable times more are those who speak *asatya mṛṣā*; innumerable times more than the second are those who speak *asatya*, innumerable times more than the third are those speaking *asatya-amṛṣā*, but infinite times more are those who speak not. Included in the last category are inadequate (undeveloped) organisms, the liberated souls, the rock-like steadfast (would-be-liberated) beings, and all one organ beings.

32. Ratna-prabhā hell has a thickness of 1,80,000 *yojanas*. Leaving aside 1000 *yojanas* at the top and 1000 *yojanas* at the bottom, located in the remaining 1,78,000 *yojanas* are the 7,72,00,000 *bhavanas* which are the abodes of the Bhavanavast gods. They are born in the infinite portions of the sphere and they reside in the infinite portions of the sphere.

33. On the base of the *kalpas* (celestial abodes), we have as follows in the *Jivabhūgama Sūtra*

*ghanāudahīputthana surabhavana hanti dosu kappesu
tisu vāṇīpāṭṭhāna tadubhayaṇu paṭṭhiya tisu ya
tena param unarimāgā ogasantaraputthiya sāvve*

[The first two *kalpas* are based on viscous water, the next three on viscous wind, and the next three on viscous water and viscous wind. Those above them have the sky as their base.]

On the dimensions we have as follows

*sattavisasayam aimakappesu pudhaviḥāḥallam
ekkikkahani sese du duḡe ja duḡe caukke ja
pañcasaya uccattenam aimakappesu hoṇṇi vimāna
ekkikkavuddhi sese du duḡe ja duḡe caukke ja*

The above may be re written as follows

(in *yojanas*)

	Thickness	Height
Saudharma and Aisana	2700	500
Sanatkumara and Mahendra	2600	600
Brahmaloka and Lantaka	2500	700
Mahasukra and Sahasrara	2400	800
Āyata Pranata, Arana, Acyuta	2300	900
Graiveyaka <i>vimanas</i>	2200	1000
Five Anuttara <i>vimanas</i>	2100	1100

Some of the *kalpas* stand in a row called *avalikā*, which may be round, triangular or quadriangular. The others are not arranged in an *avalika* and they have diverse shapes. The *Jvābhigama Sūtra* contains details about their colour, tinge, smell etc.

34 The words not repeated are *sanhe lanhe ghaṇṇhe maṇṇhe nīṇṇe nimṇṇe nippanke nikkankadaecchāe sappabhe samīṇṇe saujjoe pāsāṇe* which mean greasy, brilliant, smooth, polished, well wrought, spotless clean, mudless, emitting pure glow, with good lustre, shining itself, shining the neighbouring objects creating delight, picturesque.

35 Padmavara *vedikā* has a height of 2 *yojanas* and breadth of 500 *dhanuṣas*. Its circumference is the same as that of the mountain at the base. It is made of gems.

The forest strip has a radius of about two *yojanas* and the same circumference as that of the *vedikā*. It is black with a dark tinge.

36. The flatness of the top is compared with the surface of the musical drum, the surface of a tank, the palm of the hand and the surface of the moon

37 The palace is very beautiful, white, shining, bedecked with gold and gems Its upper portion is very beautiful, with many beautiful paintings on it

38 The throne is at the centre of the palace. To the north-west, north, and north-east of that throne, there are 64,000 seats for the Sāmānika gods To the east are the five family apartments of five leading queens To the south east, there are 24,000 seats for the members of the inner council To the south, there are 28,000 seats for the members of the central council To the south west, there are 32,000 seats for the members of the external council To the west, there are seven apartments, and all around, there are 64,000 seats for the body-guard gods

39 Born in the Hall of Birth, Indra has at once a feeling—'what is the mission of my life?' Then he is duly enthroned by the Sāmānika gods He is dressed in the Hall of Decoration Texts are read in the Vyavasāya Hall Prayers are offered and the Jina image is worshipped Then Camarendra has a ceremonial entry into the Sudharma Hall

40 The *Sūtra* gives the following description of the human world

*arihanta samaya-bayara vijju thanya balahaga agani
agara-nihi nai uvarāga nggame vuddhivayaṇam ca*

[Where there are Arihantas, Cakravarties, Baladevas, Vāsudevas, Prati-vasudevas, monks, nuns, men, women, it is the 'world of men' Where there are time and time divisions, epochs, lightning, the roar of clouds, rainfall, fire-bodies, mines, hidden treasures, rivers, eclipses, the sun, the moon, their movement between the tropic of cancer and the tropic of capricorn, waxing and waning of day and night, it is the 'sphere of time', the 'sphere of men']

41. The minute part of a substance is called *anu* and when these *anus* are combined inseparably, the substance constituted of them is called *astikāya* or extended substance by the Jainas. *Jīva*, *pudgala*, *ākāśa*, *dharma* and *adharma* are *astikāyas* or extended substances because their minutest constituents are mixed up and inseparably combined with one another. Such is, however, not the case with *kāla*. Though there are *kālānus* or ultimate time units, each of these is separate.

42. Sum-total of innumerable *pradeśas* of *dharmāstikāya* is *dharmāstikāya*,

Sum-total of innumerable *pradeśas* of *adharmaastikāya* is *adharmaastikāya*,

Sum-total of innumerable *pradeśas* of *ākāśastikāya* is *ākāśastikāya*,

Sum-total of innumerable *pradeśas* of *jīvāstikāya* is *jīvāstikāya*;

Sum-total of innumerable *pradeśas* of *pudgalāstikāya* is *pudgalāstikāya*,

43 The mention of endeavour, activity, etc., signifies that the word 'soul' as used here does not include 'liberated souls', which have no endeavour, etc.

44. The Jaina classification of knowledge has been given earlier. They have corresponding ignorances, with the exception of the category '*kevala*', which takes no ignorance. (For details, note 12 in Book I)

45. *Deśa* is conceived as division unto units such as two, three and so on. *Pradeśa* is division into sub-units which are not divisible further.

46 A cluster of atoms is called *skanda*, which may be divided into *deśa* and *pradeśa*. Matter-particles which are not clustered are called *paramānu*.

47. Elsewhere, these are stated to have 10 types as follows : *dharmāstikāya*, *deśa* of *dharmāstikāya*, *pradeśa* of *dharmāstikāya*, *adharmaāstikāya*, *deśa* of *adharmaāstikāya*, *pradeśa* of *adharmaāstikāya*, *ākāśāstikāya*, *deśa* of *ākāśāstikāya*, *pradeśa* of *ākāśāstikāya*, and *addhā-samaya*. But there is no basic contradiction. The three *ākāśa* types are counted here as one and the *deśas* of *dharmāstikāya* and *adharmaāstikāya* are not shown as separate categories.

48. *Addhā* is *kāla* or time ; *samaya* is time unit. So the word literally means one time unit or simply 'now'. The past and future are unreal.

WORD INDEX

Book I

[Figures within brackets indicate the Number of Question/Answer as used in this translation where the word first occurs]

- अद्वक्कमइ, अद्वक्कममाणो, अद्वक्कम—transgress, violate (304)
अवकरा, अवकर—one who has ended *karma* effect (160)
अवकिरिया—final activities (ending mundane life and leading to liberation (107)
अवरेहि—other, heretical (144)
अविमसरीर—one who holds body for the last time (160)
अवोछण्ह मासाण—within six months , अव—within (271)
अतो मुहुत्त—अव—within, less than , मुहुत्त—48 minutes (27).
अवलुज्ज—carved like a mango (258)
अकता—rough (176)
अकज्जमाणकइ—not doing what is to be done (316)
अकट्ट—not doing (316)
अकडा—not done (208) .
अकरणओ, अकरण—not doing (315)
अकामअण्हाणं सेय-जल्लं मलं पक्कं परिदाह—uneasiness due to non-bath, sweat, dust, dirt and mud, all borne without intention (61)
अकामतण्हा—thirst borne without intention (61)
अकामसीताव—heat and cold borne without intention (61)
अकिच्च—not worth doing , not done , किच्च—duty, worth doing (316)

- अगरहा—*not to decry or censure* (299)
 अगेही—*without home (by implication) without attachment ,*
 गेह—*home* (292)
 अवलिय—*not in movement* (13)
 अच्छेज्ज—*in normal shape* (258)
 अटठ अट्ठ—*coveted goal* (300)
 अट्ठमभत्त—*three full fast days missing in all eight meals* (43)
 अट्ठि अट्ठिमिज केस मसु रोम नहत्त—*bones-marrows hairs beard*
pore hairs nails (248)
 अणत्तवएसिदाइ—*consisting of infinite spaces , अणत्त—infimite ,*
 एस space (20)
 अणत्तभाग—*Infinite portions* (32)
 अणगार, अणगारि—*one without home monk, mendicant* (56)
 अणभिगमेण—*not thoroughly knowing* (300)
 अणवयग, अणवगव, अणवद्द—*limitless* (57)
 अणाइव, अणाइव—*without beginning* (57)
 अणाएज्जवयणो—*with unpleasantness in speech , अणाइज्ज*
—unpleasant unfit for acceptance (258)
 अणागयकाल—*future period* (11)
 अणागयद्धा—*time not yet come future* (291)
 अणागारावउत्त—*devoid of cognition with cursory cognition ,*
 अवयोग—*cognition* (188)
 अणामारोवओग—*superficial cognition* (291)
 अणाघाइज्जमाणाइ अणाघा—*not smelt , आघा—smell* (36)
 अणाणुपुब्बि—*without order haphazard* (210)
 अणामोणिवत्तिए—*unconscious without effort sponta*
neous (19)
 अणावाए अणाया, अवाय (by) non soul (152)
 अणारभा—*harmful to none* (47)
 अणावकखणवत्तीए—*careless of the life of others , अवकख—care ,*
 वत्ति—*individual* (272)
 अणासाइज्जमाणाइ अणासाइअ—*untasted , आसाइअ—tasted* (36)

- अणिज्जुढाण—never had mention of them , णिज्जुढ—quoted (300)
- अणिट्ठा—harmful (176)
- अणिदाए, अणिएय—*indeterminate* (86)
- अणिदिए—without organs of senses (241)
- अणु—fine (8)
- अणुत्तरविमाणा—highest celestial abodes (beyond which there are no more abodes) (168)
- अणुत्तरानिरया—seventh hell (beyond which there is no more) (165)
- अणुदिण्ण—not yet come up/mature, immature (133)
- अणुपरियट्ठइ, अणुपरियट्ठ, अणुपरियट्ठति—moving again and again (57)
- अणुभाग—impact, juice or effect of *karma* (146)
- अणुभागकम्म—extensiveness intensiveness of *karma*, *karma* density (155)
- अणुषवारियाणा—never been in possession of them , उववारिय—accept, possess, own (300)
- अणोवाहणय—without shoes, उवाहण—shoes (300)
- अण्णाणी—without knowledge, ignorant (184)
- अण्हाणय—without bath , ण्हाण—bathe (300)
- अत्तक्कइ—done by self (209)
- अत्यमत—setting , अत्य—Mount Meru where the sun sets (197)
- अत्याहमतारमपोरसिपत्ति—अत्याह—unfathomable , अतार—difficult to cross , अपोरसिपत्ति—of the height of man (225)
- अरिय—erist (318)
- अरियत्त—state of being (121)
- अधिर—restless (307)
- अदिट्ठाण—for not seeing ; दिट्ठ—seen (300)
- अदिग्गहादाण—usurpation, taking something which is not duly bestowed (215)

- अन्नउत्थिया—heretics, non-faithful ; उत्थिय—faith, view (308)
 अन्नमन्न—with one another (226)
 अन्नाणयाए—for lack of knowledge, due to ignorance ;
 जाणण—to know, knowledge (300)
 अपच्चक्खाणकिरिया—activities arising out of non-abstinence ;
 पच्चक्खाण—resolve to abstain. (80)
 अपडिबद्ध—without obstruction or concern. (292)
 अपरितेसिय, अपरितेस—whole lot, without leaving any, in
 entirety. (36)
 अपुट्ठ—untouched. (199)
 अप्पकम्मतरागा—with fewer *karma* bondage. (72)
 अप्पडिह्यपच्चक्खायपावकम्म—sinful acts which are neither up-
 rooted nor given up, अप्पडिह्य—not uprooted/
 divided. (60)
 अप्पणा—by the soul ; अप्प—soul, living being, conscious-
 ness (132)
 अप्पपण्णमाओ—with few space-units, पण्ण—smallest (indivi-
 sible) space-unit. (57)
 अप्पमत्त—careful (48)
 अप्पमत्तसजया—careful restrained. (95)
 अप्पसत्या—unwholesome. (282)
 अप्पिच्छा—small desire. (292)
 अप्पिया—unpleasant. (176)
 अफासाइज्जमाणाइ, अफासिअ—untouched, फासिय—touched (36)
 अफुत्त, अफुत्त—not touched. (316)
 अबोहियाए—for lack of consciousness, बोहि—consciousness.
 awareness. (300)
 अब्भहिया, अब्भहिय—in addition (193)
 अब्भोवगमियाए, अब्भोवगमिय—experience/court willingly (155)
 अनगय—without form (192)
 अभवसिद्धिया—not to be liberated in this birth (219)
 अभासा—non-language (312)

- अभिक्खण, अभिक्खण, अभिक्ख—again and again (70)
 अभिगमेण—for thorough knowledge, अभिगम—thorough knowledge (300)
 अभिनिविट्ठाइ, अभिनिविट्ठ—deeply concentrating (258)
 अभिसमनाययाइ, अभिसमनायय—duly known/determined (258)
 अमणामा—ugly (176)
 अमणुन्ना—unpalatable, not pleasing (176)
 अमुच्छा—non attachment (292)
 अम्मापिइए—of the parents (253)
 अरहा, अरिह—conqueror (of inner foes) (160)
 अलमत्तु—state of perfection, fullness (163)
 अलीण—living near the Master (216)
 अलोपत्त—non space limit, end of non space (202)
 अवक्कमेज्जा, अवक्कमण—movement down, retreat (150)
 अवकखइ, अवक्ख—observe, care for (306)
 अवितक्कतिय—without genesis/birth (240)
 अविगगहाइ—straight movement (237)
 अविन्नायाण—have thorough knowledge, विन्नाण—thorough knowledge (300)
 अविरइ—non abstinence (48)
 अविराहियसमम—restrained pure, अविराहिय—one who has never violated rules of conduct (108)
 अविराहियसममामज्जम—restrained unrestrained pure, सज्जमासज्जम—restrained in part (not full) (108)
 अविमुदहेस्सतरागा—with impure tinge(s) (76)
 अविमुदवन्तरागा—with impure colour(s) (74)
 अवीरिय—non energy (148)
 अवोच्छिन्ता—never determined them; वोच्छिन्न, वुच्छिन्न—remove/wipe (ignorance about) (300)
 अब्बावन्ने, अब्बावन्न—never-ending ever lasting (253)
 असोमरा—never had been told of them; समोरा—lack of full information, clarification (300)

- असखिज्जभाग—countless portions (32)
- असजय-भविष्य-दब्ब-देव—unrestrained-would-be celestial beings. (108)
- असजया—non-restrained. (48)
- असवुढे, असवुड—non-restrained. (56)
- अससारसमावण्णगा—liberated. (276)
- असण्णिञ्जाउ, असन्निञ्जाउ—life-span of beings without mind. (109)
- असण्णी, असण्णि—one without mind/consciousness, non-Jaina, a heretic. (108)
- असण्णीभुया—without mind/consciousness. (78)
- अस्तम—abode of a hermit. (61)
- असवणयाए—for not hearing ; सवण—hear. (300)
- असायावेयणिज्ज—(karma) causing a feeling of pain. (57)
- असिद्धि—abode of the non-liberated. (217)
- असुल्लकाल—time of total non-replacement. (100)
- असुयाण, अस्तुयाण—for not hearing ; सुअ—hear. (300)
- असुहा—unwelcome. (176)
- असेलेसिपडिवण्णगा—without rock-like steadfastness. (276)
- अस्सघयणी—without bone structure. (176)
- अह—low, degraded. (21)
- अहाकम्म—as per *karma* acquired. (155)
- अहानिगण—as per time, place, status and causes determining outcome. (155)
- अहिगरणिपाए, अहिगरणि(णी)या—instrumental activity ; अहिगरण—instrument. (265)
- अहिवासिञ्जस्सि, अहिवास—to bear/court pain with perfect calm (300)
- आइल्लाओ (आदिमाओ), आइल्ल, आइल्लिय—first. (95)
- आउयवज्जाओ—barring *karma* determining life-span ; आउ, आउअ—life-span ; वज्ज—save, except. (57)

आहोहिम्—possessor of *avadhi* knowledge. *Avadhi* knowledge is direct knowledge of corporeal things without the means of sense organs and mind. (160)

इच्छिय—agreeable. (21)

इष्टा, इष्ट—superior (21)

इरियावहिय, इरियावहिय—pertaining to the body, physical. (325)

इहमविष्ट—this-worldly ; भव world, life. (54)

इहमवियाज्य—span of life in the present existence ; आय—span of life. (295)

उक्कोत्त, उक्कोत्तेण—maximum. (3)

उगुकोत्तिय—maximum span befitting with each one. (169)

उच्चारे, उच्चार—stool, excreta. (247)

उच्चावसा—favourable or unfavourable. (300)

उज्जोएए, उज्जोअ—brighten (198)

उज्जमाने, उद्ध—burn. (1)

उद्धान—endeavour. (131)

उद्धत्ताए, उद्ध—height, stature. (21)

उत्तरवेउविया—turned into fluid (body) (178)

उत्ताणए, उत्ताणअ(ग), उत्ताण—with face up. (258)

उद्दाति, उद्दवणयाए, उद्दा—set, prepare. (264)

उदयत्त—limit/end of water ; उदय, उदय—water. (205)

उदयते, उदि—rise, rising. (197)

उदयाणत्तरपच्छाकड—lately acquired, acquired after the previous ones have been brought up. (133)

उदिण्ण—mature, come up. (133)

उदीरणाभविय—not yet mature/come up, but about to mature/come up. (133)

उदीरिज्जमाने, उदीरिए, उदिण्णाई, उदीर—spiritual effort to bring up *karma* to the stage of fructification. (1)

- उत्पन्नरक्षस्स—उत्पन्न—bring up, पक्ष—side, category. (2)
 उभयवद्वा—done by self and others. (209)
 उभयनविय—both this worldly and other worldly. (54)
 उभयारमा—harmful to both self and others. (47)
 उवक्कामियाए, उवक्कामिय—borne without consciousness or knowledge. (155)
 उवचिया, उवचए—assimilate, assimilation. (7)
 उवद्धएज्जा, उवद्धण—movement up. (147)
 उवद्धिए, उवद्धिय—established, rooted, fixed (299)
 उववारियाणं, उववारिया—accept, own. (300)
 उववज्जमाण, उववाए, उववाय—attaining positions, being born. (108)
 उववद्धमाणो, उववद्ध—die, fall, go out. (233)
 उववग्ग—born. (72)
 उववाएण, उववाइय—to be born, fresh arrivals (326)
 उवसत्तेण, उवसत्त—pacified, tranquilised. (151)
 उवसरज्जिता, उवसरज्ज—accept, acquire. (300)
 उवसामेइ, उवसाम, उवमामण—tranquillise (135)
 उवहिने, उवहेय—dedicated to, given in. (299)
 उग्गद्धेदु, उग्गद्धि, उग्गद्धट्टिस्सत्ति—उग्गद्ध—deepen the short effect *karma*-atoms; increase/decrease or move up/down the effect/of *karma*-atoms. (10)
 उवासत्तराइ, उवासत्तरे—hulls (284)
 उवासत्तराओ—distance in terms of open space, space-gaps, vacuum. (197)
 ऊगविय, ऊगविअ—pile up, collect. (266)
 ऊगगति, ऊगस—inhale. (4)
 ऊप्परगयाए—pile up, collect. (267)
 एगाहिए—highly prudent/wise (200)
 एगंउवाळ—utterly foolish. (259)

एगद्ध—same import, बद्धा—import, meaning, significance. (2)

एगत्त—singular. (68)

एगयओ—on one side (310)

एसणिज्ज—search duly; एसणा—search, found, acceptable after search. (305)

ओगाढा, ओगाढ—sheltered, deeply involved. (226)

ओगाहण—constitution, physical dimensions (169)

ओमाघेइ, ओमास—brighten, remove darkness from. (198)

ओरालिय—gross (244)

ओहिया, ओहिय—worldly beings (53)

ओहिया—a quantitative measure varying between one *palyopama* and 33 *sāgaropamas* (46)

ओहियाण, ओहिय—infernal beings in general (97)

कसपओसे—कस—attachment, पओस—cover, shroud. (Intro. Couplet)

कसामोहणिज्ज, कखिय—deluding faith, कखा—attachment/desire for another faith, मोहणिज्ज—causing delusion, a type of *karma* that causes delusion. (109)

कदप्पिय—a type of monk characterised by jovial disposition and taking interest in love affairs, Kamadeva, god of love. (108)

कट्ठ—on doing. (324)

कटा—done; कज्ज—do. (208)

कप्प—sanction. (144)

कप्पोववत्तिआ, कप्पोववत्तिआ—birth in the celestial regions; कप्प—celestial region. (261)

कब्बड—undeveloped town. (61)

कम्मए, कम्म—*kārman* body. (174)

करणओ, करण—acting, doing (315)

वरणवीरिय—active energy, energy that induces activity
(276)

वल्सु, वल्सु—impure (245)

बलससमावन्त (७१)—one with spite, बलमु—dirt (118)

काइयाए, काइआ (अ), काइआ—physical (activity) (265)

कायजोग—activities of the body (291)

नावल्लिज्, षावल्लिज्—food which is thrown into (the mouth)
morsel (249)

विन्विसिय—a monk who distorts truth or speaks ill of his
preceptor, विन्विस्—sin (103)

विरिया—(sinful) activities (80)

किरियासमयवित्तवत्, किरियासमयविह्वत्—on the expiry of the
time of activity (314)

निबणत्सु, निबण—miser (301)

कूबपास—trap (264)

केवल, केवल—only merely (159)

वेदलि वेवली—omniscient acquirer of full knowledge or knowledge absolute (160)

कोहोवत्त—in possession of anger (170)

समूह—a cluster of atom matters (1९8)

सतिशम्भु. सतिश—a ksatriya warrior (301)

सिक्त, सैत—sky agricultural farm land (198)

संद—a village surrounded by mld walls (61)

भैल—phlegm (247)

गर्भगण गर्भगण—*one who has lived in the womb* (254)

गमो, गम—group category (97)

गरहा—censure, decry (299)

गद्यम, १६ १६ गद्य -h-av, h-av-ess. (Intro Couplet)

गाम-बन्ग/बन्ग बन्ग -thorns in the shape of organs of
senses (300)

एगट्ठ—same import ; अट्ठा—import, meaning, significance. (2)

एगत्त—singular. (68)

एगयओ—on one side (310)

एसणिज्ज—search duly ; एसणा—search, found, acceptable after search. (305)

ओगाढा, ओगाढ—sheltered, deeply involved. (226)

ओगाहण—constitution, physical dimensions. (169)

ओमासेइ, ओमास—brighten, remove darkness from. (198)

ओरालिय—gross (244)

ओहिया, ओहिय—worldly beings. (53)

ओहिया—*a quantitative measure varying between one palyopama and 33 sāgaropamas.* (46)

ओहियाण, ओहिय—*infernal beings in general.* (97)

कलपओसे—कल—attachment ; पओस—cover, shroud. (Intro. Couplet)

कखामोहणिज्ज, कलिअ—*deluding faith*, कखा—*attachment/desire for another faith* ; मोहणिज्ज—*causing delusion, a type of karma that causes delusion.* (109)

कदप्पिय—*a type of monk characterised by jovial disposition and taking interest in love affairs, Kamadeva, god of love.* (108)

कट्ठु—on doing. (324)

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कप्पोववत्तिया, कप्पोववत्तिआ—*birth in the celestial regions ; कप्प—celestial region.* (261)

कव्वड—undeveloped town. (61)

कम्मए, कम्म—*kārman* body. (174)

करणओ, करण—acting, doing. (315)

वरुणवीरिय—active energy, energy that induces activity (276)

बलुस, बलुस—impure (245)

बहुसमावन (ग) —one with spite, बलुस—dirt (118)

बाह्याए, बाह्या (अ), बाह्या—physical (activity) (265)

बायदोग—activities of the body (291)

बावल्लिअ, बावल्लिअ—food which is thrown into (the mouth), morsel (249)

बिब्विसिय—a monk who distorts truth or speaks ill of his preceptor, बिब्विस—sin (108)

किरिया—(sinful) activities (80)

किरियासमयविट्ठरुत्त, किरियासमयविट्ठरुत्त—on the expiry of the time of activity (314)

किवणसु, किवण—miser (301)

कुवपास—trap (264)

केवल, केवले—only, merely (159)

केवल्लि, केवल्ली—omniscient, acquirer of full knowledge or knowledge absolute (160)

कोहोवउल—in possession of anger (170)

गप—cluster of atom matters (148)

गतिदसु, गतिद—*a ksatriya, warrior* (301)

गित्त, गेत—sky, agricultural firm, land (198)

गेह—*a village surrounded by mud walls* (61)

गेह—phlegm (247)

गमनगण, गमनग—*one who has lived in the womb* (234)

गमो, गम—group category (97)

गद्व—censure decree (299)

गद्वणं, गद्व, गद्व, गद्व—*heavy, heaviness* (Intro Couplet)

गाम-बट्टा/बट्टा बट्ट—*thorns in the shape of organs of senses*. (300)

घटताए, घट—compound, mix (226)

घणवाय—viscous wind (284)

घणियबधण—deeply bound (57)

घणोदही, घणउदहि—viscous water (284)

घाणिय—organ of smell (41)

चउत्पभत्त—a full-fast day, losing in all four meals (19)

चकखिय—organ of sight (41)

चयमाणे, चय—death, die (240)

चरग परिव्वायग—wandering monk, friar (108)

चरित्ते, चरित्त—conduct (55)

चलण, चलमाणे, चलिए—movement (of *karma*) (Intro Couplet)

चलिय—moving out, अचलिय—dormant (13)

चाउज्जाम—(religion based on) four vows, viz, non injury,
non lie, non stealing and non-possession (300)

चाउरत—four states of existence, viz, infernals non humans,
humans and celestials (57)

चिट्ठेज्ज, चिट्ठ—stand (258)

चिया, चय—assimilate, assimilation (7)

छउम, छउमे—liable to lapse on account of terminable (*ghātī*)
karma (1)

छउमत्थ—monk (159)

छट्ठभत्त—two full-fast days, missing in all six meals (42)

छायत—limit of the shadow, छाया—shadow (205)

छिज्जमाणे, छिण्णे, छिद—cut (1)

छिद्दत—limit of the hole, छिड्ढ—hole (205)

छिदेज्जा, छिदइ, छिद—separate, pierce (272)

जस्सत्ताए—the purpose for which (300)

जहण्णेण, जहण्ण—minimum (3)

णिसरिज्जमाणे (ण), णिसिट्ठे—throw. (271)

णिसिरणयाए, णिसिरणाया—hurl/throw (a lighted stick). (267)

णि(न) सीएज्ज, णिसीअण—sit. (258)

णि(नि)हत्तिमु, णिहत्तेति, णिहत्तिस्सति, णिहत्तण—pile up/thicken
karma-atoms. (10)

णीसक—without doubt. (119)

णीससति, णीसस—exhale (4)

णे(ने)रइअ—hell-born, infernal, infernal being. (Intro-
Couplet)

णेवञ्छिरा—without arteries. (176)

णेवट्ठी—without bones. (176)

णेवण्हारुणि—without sinews. (176)

तक्का, तक्क—argument. (141)

तणुयस्स, तणु—with little possession, poor. (301)

तणुवाए, तणुवाय—light wind (284)

तत्तिअअक्कवसाणे, उअक्कवसाय—(deep) consideration, thinking-
(255)

तदअक्कवसिए—अअक्कवसाय—perseverance. (255)

तदट्ठीवउत्ते—अट्ठीवउत्त—care. (255)

तदप्पियकरणे—अप्पियकरण—dedication (of mind and organs-
of senses). (255)

तप्पढमयाए, षढम—first. (245)

तन्भावणभाविए,—भावणभाविए—with inclinations rooted. (255)

तवेइ, तव—heat, make hot. (198)

तिरिक्खज्जोणिया, तिरिक्खज्जोणि—non-human beings, animals. (50)

तिव्वघम्माणुराग—deep attachment for religion. (257)

तिव्वानुभाव—deep effect. (57)

तिहा—in three ways (310)

तीयकाल, तीयद्धा—past period. (11)

तुयट्ठेज्ज, तुयट्ठ—turning sides, lying (258)

तेयए, तेयाइ, तेउ—caloric (body). (174)

- तेजस्म्या, तेजसेना—fiery force (1)
 तेजोवन्मनाए—तेज—caloric, वन्म—*kārmā* (12)
 तेरिच्छिप(य)—a monk of the order so named (108)
 तिर—fixed, with rest. (307)
 तोवाग, तोव, तोवाग—a measure of time Sanskrit श्लोक । (16)
 दध्या—faith (54)
 दमनबावन्नग—a monk with distorted faith, बावन्नग—dwarf (108)
 दसमुग—wild flies and mosquitoes. (61)
 दहरे, दग्धमाने, दह—burn (1)
 दध—substance (8)
 दधलेम्ब—objective tinge (290)
 दध्विदिवा, दध्विदि—objective organs of senses. (242)
 दह्मयाए दह—burn (267)
 दिदुडा, दिदु—see (300)
 दिदुडी—outlook. (169)
 दिवहरे, दिवह—one and a half. (309)
 दिवमुदुत्तम्ब—difference spread of two to nine days (26)
 दीर्घ—end/limit of the island; दीव, दीवा—Island (204)
 दीर्घान्तरा—long span (57)
 दीर्घमार्ग—long route. (57)
 दुक्के, दुक्का, दुक्क—miser (1)
 दुग्गुत्तवन्नि—दुग्गुत्त. दुग्गुत्त—indignation, वन्नि—one who is subject to (240)
 दुग्गु—in two ways (310)
 दुक्क—limit end of the cloth, दुक्क—cloth. (205)
 दोणमुत्त—A town connected with both land and water routes (61)
 पद्धत्ता. पद्धत्ता(य)—based (224)

- पएसकम्म—*karma* integrated with soul spaces (155)
 पसाहिय—*one physical unit more* (172)
 पचमहव्वइय—*with five great vows (viz, non injury, non-lie, non stealing, non-possession, non-sex).* (300)
 पडियवीरिय—the prudent's energy (148)
 पक्खेवाहार—*morsel eating, पक्खेव, पक्खेवग,—throw or pour something to fill* (36)
 पगइ, पगइ—*nature (Intro Couplet)*
 पगडी, पगडि—*division(s)* (146)
 पच्चक्खाण—*formal abstinence* (296)
 पच्चायाए(इ)—*to be born, originate* (258)
 पच्छोववत्तगा—*born later* (72)
 पज्जतीहि, पज्जत्तए, पज्जत्ति—*vitality/power in living beings by dint of which they take, transform absorb and assimilate matter* (255)
 पट्ठण—*a port* (61)
 पट्ठविवाइ, पट्ठविअ—*duly established* (258)
 पडिबध—*delay* (300)
 पडिलीया, पडिलीम—*opposite, reverse* (190)
 पडुप्पण्णकाल—*present period* (11)
 पढमिल्लेण, पढमिल्ल—*first, initial* (236)
 पण्णा—*intelligence* (141)
 पत्तइए, पत्तियाही, पत्तियामि, पत्तिअ—*have faith in* (300)
 पभासेइ, पभास—*brighten, (here) burn* (198)
 पमत्त—*careless* (48)
 पमत्तसजया—*careless restrained* (95)
 पमाण—*logic, correct knowledge* (144)
 पयाण, पय—*term(s)* (300)
 पयोगसा, पओगसा—*induced by others, by the effort of the living being* (122)
 परउत्थियवत्तअ—*thesis of the followers of other faith, उत्थिय—faith, view, वत्तअ—thesis* (325)

- परकडा—done by others (209)
 परघरम्पवेवो—enter into other people's house. (300)
 परमविए(य)—other worldly. (54)
 परमवियाउय—life-span in the next life or existence (295)
 परमवण्डा—deep (pitchy) black (189)
 परमाहोहिज—possessor of profound/deep *anadhi* knowledge. (160) *See* आयोहिज ।
 पराइणइ, पराजय, पराजिज—defeat (one's opponent), पान (273)
 पराइज्जइ, पराइज्ज—be defeated, lose (273)
 पराणीएण, पराणय—other party (255)
 परारमा—harmful to others. (47)
 परिमाइ—superfluous possession (215)
 परिमाहिया—activities arising out of possession (80)
 परिणमति, परिणमिस्सति, परिणया—transform (5)
 परिणामिज्जमाणे, परिणामिए(अ)—transform, change the state of. (240)
 परिणाए, परिण—know, knowledge, by knowledge (259)
 परिती करेति—wander. (282)
 परिनिञ्चुहे, परिनिञ्चुह(अ)—be liberated, attain liberation (300)
 परिववण्णोयव्वाओ, परिववण्णज—already described. (83)
 परिवाडी, परिवादि—order, method. (137)
 परिउहवत्तिय—परिउह—pain ; वत्ति—with, one who is subject to. (240)
 पलिओवमाइ, पलिओवम—a very long period of time, a fraction of *sāgaropama* (23)
 पलोट्टइ, पलोट्ट—change. (307)
 पवपण—discourse, Jaina tenets. (144)
 पवपणमाता—Mother-discourse, fivefold path of vigilance in one's behaviour to others and threefold discipline of self. (159)
 पविणेति, पविणी—remove. (259)
 पमारदा, पसत्य—worthy, wholesome (282)

- पहिज्जमाणे, पहीणे, पहीण—separate (1)
 पहीणे, पहीण—fall, slip (240)
 पाउणइ, पाउण—accept. (300)
 पाउसियाए, पाउसिया—hatred-born (activity) (265)
 पाण-भूय-जीव-सत्ता—पाण—two- to four-organ beings ; भूय—flora-
 bodies , जीव—five-organ beings , सत्ता—static
 beings. (316)
 पाणमनि, पाणम—exhale. (4)
 पाणाइवाए, पाणातिपाठ—slaughter of life (206)
 पारितावणिया (ए)—pain-causing (activity) (265)
 परिवावणियाए—same as पारितावणियाए। (271)
 पावयण, पावयणि—preceptor (144)
 पासवण—urine. (247)
 पासावन्चिज्ज—progeny of Parsva. (296)
 पासिल्ल (ए)—(on) sides. (258)
 पिइयगा—father's limbs/body-parts. (252)
 पिउसुक्क—father's semen , सुक्क—semen (245)
 पित्त—bile (247)
 पुट्ठ, पुट्ठ—touched (199)
 पुढवी, पुढवीओ—worlds, hells (Intro. Couplet)
 पुढवीकाइय—earth bodies. (27)
 पुणप्पमाण—full of water (227)
 पुत्तजीवपडिबद्धा—linked with the son's vital organ (250)
 पुत्तजीवफुडा—touching the son's vital organ (250)
 पुत्तजीवरसहरणी—tissue deriving juice for the son (250)
 पुरक्खड—future time period. (12)
 पुरिसक्कारपरिक्कम—self-exertion. (131)
 पुरिसवेर—hatred of the man. (270)
 पुब्बायामणयाए—previous preparation, former pull , आयामणया
 —length. (270)
 पुब्बाहारिया—one who had intake in the past (6)
 पुब्बोववन्नगा—born earlier. (72)

पुहुत्त, पुहुत्त, पोहुत्त—plural (68)

पोगलरित्यबाय, पोगल—matter, अत्यिकाय—extended substance (287)

पोगला, पोगर, पोगल—matter (5)

पोयत्त—end/limit of the vessel, पोत्त, पोय—vessel, ship (205)

पासिदिय—organ of touch (21)

पासु—without living objects (305)

पुसमाणकालसमय—the time period of touch (200)

बलिय—leather bag (225)

बहुस्पएसगाओ—with many space units (57)

बायरा, बायर—coarse (8)

बाल, बाले—fool, (Intro-Couplet)

बालनदियबीरिय—mixed energy (148)

बालबीरिय—fool's energy (148)

बालिय—foolishness (299)

बाहि छण्ह मासाण—beyond six months, बाहि बाहि—beyond outside (271)

बुज्झइ, बुज्झ—enlightened (56)

बुज्झिमु—has been enlightened (159)

बोहिए, बोहि—right faith, knowledge (300)

महव—a health resort (61)

मदाणुमाव—slow effect (57)

मग—path (144)

मण—mind (141)

मणजोय—activities of the mind (291)

मत्थुलुग—brain (251)

मय—viewpoint (144)

महज्जुइए, महज्जुइय—great halo (240)

महइइए, महइइ—great prosperity (240)

- महबल, महबले—great strength. (240)
 महाबन्धरागा—with heavy *karma* bondages. (72)
 महाभुभावे (भाव) great heart. (240)
 महायसे (यस)—great fame. (240)
 महसक्खे, महासक्ख—great ability. (240)
 माद, माई—deceit. (88)
 माइअगा—mother's body-parts. (251)
 माउओय—mother's blood, ओय blood, means. (245)
 माउजीवणडिबदा—linked with the mother's vital organ. (250)
 माउजीवणुडा—touching the mother's vital organ. (250)
 माउजीवरसहरणी—tissue deriving juice from the mother.
 (250)
 माणोवउत्त—in possession of pride. (170)
 माया, माआरा, माइ—mother. (246)
 मायावत्तिया, मायावत्तिअ, मायावत्तिय—activities arising out of
 deceit. (80)
 मायोवउत्त—in possession of deceit. (170)
 मारणयाए, मारण्या, मारणा—kill. (269)
 माहण—kill-not, monk. (257)
 मिच्छदिट्ठी—wrong outlook. (80)
 मिच्छादसणवत्तिया—activities arising out of perverted
 faith (80)
 मिज्जमाणे, मइ—die. (1)
 मिज्जय—attractive. (21)
 मियवितीसकप्पणिहाणवहाय—one who earns living by hunting
 resolves firmly to kill a life. (264)
 मियवेर—hatred of the animal. (270)
 मिस्सकाल—time of replacement of all save one. (100)
 मुयइ, मुइत्ता, मुअ—release, let out. (225)
 मुसावाए—false word/utterance. (215)
 मुहुत्तपुहुत्तस्स—two to nine *muhūrtas* ; पुहुत्त, पोहुत्त—difference,
 spread. (24)

मेहुण, मेहुणय—sex indulgence (215)

रसविगर्दखो—juices fermented together. (246)

रायहाणी—capital, metropolis (61)

रोद, रोदए, रोएमि, रोएहि—have taste for (300)

लघुयत्त, लघु—lightness. (281)

लदावलदी—bear with equanimity gain or loss. (300)

लदिवोरिय—dormant or non active energy. The energy is there but it induces no activity (276)

लाषविन्न, लाषविद्य—state of lightness, bare/minimum possession (292)

लिग—external mark (144)

लेस्सा, लेसा—tinge, colour of the soul (53)

लोमोवउत्त—in possession of greed (170)

लोमाहार—pore eating, intake by skin-holes. (36)

लोयद्विनी—base of space. (224)

लोयत—space limit, end of the space (202)

वत—vomited stuff. (247)

वद—words (141)

वदजोग—activities of speech. (291)

ववक्तीपय—chapter on arrivals/births ववक्ति—birth, arrival. (326)

ववक्ममाणे, ववक्म—taking birth (241)

वगण—group of same species or variety. (8)

वणस्यकाइयाण, वणप्फरकाइय—flora-bodies (33)

वप्पवज्जम—impious. (258)

वाघाय, वाघाइय—originating from obstruction. (31)

वानेइ, वाम—vomit, take out. (225)

वास, वास—region. (284)

विउव्वइ, विउव्व—divine/supernatural power to create. (255)

- विजस्सग—detachment to body. (296)
 विगइओ, विगइ—mixed, transformed, fermented. (246)
 विगयपक्वस्स—finishing/exhausting portion. (2)
 विगह्मइ—angular/irregular movement ; विगह—not straight, curved. (237)
 विणिहाय, विणिहाय, विणिघाय—death. (258)
 वित्तिगिच्छिय, वित्तिकिच्छिअ—one who wavers, one who has no faith in outcome. (118)
 विद्धसणयाए, विद्धसणया—destroy, hit (269)
 विन्नायाण, विन्नाण—thorough knowledge. (300)
 विरहिया, विरहिअ—vacancy. (326) ; abstinent. (51)
 विरहीयसज्ज—restrained-impure, one who cares not to heal up lapses. (108)
 विरहीयसज्जमासज्ज—restrained-unrestrained impure. (108)
 विवेग—conscience. (296)
 विसमाउया—dissimilar span of life. (82)
 विसमोववन्नगा—non-simultaneous genesis. (82)
 विसुद्धलेस्सतरागा—with pure tinge(s). (76)
 विसुद्धवन्नतरागा—with pure colour(s) (74)
 विसेसाहिया, विसेस—difference, speciality (37)
 वीइवय, वीइवय, वीइवयइ—overcome, cross. (59)
 वीइवयति—go beyond, tread. (282)
 वीयरायसज्जया—restrained without attachment. (95)
 वीरिय—energy ; सवीरिय—with energy ; अवीरिय—without energy. (148)
 वीरियवज्झाइ (कम्माइ)—energy obstructing (karma) ; वज्झा—killing. (274)
 वीरियल्लिद्धि—power of vitality. (255)
 वीससा—(by) nature, spontaneous. (122)
 वेइज्जमाणे, वेइए—वेइअ—feel, enjoy, suffer. (1)
 वेउव्विए, वेउव्विय—fluid (body) (174)
 वेउव्वियल्लिद्धि—power to transform the body. (255)

- वेडव्वियसमुदात्त—power to create. (255)
 वेमायाए, वेमाया—indeterminate. (28)
 वोगढाण, वोगड—clarify, propound. (300)
 वोच्छिन्नाण, वुच्छिन्न—remove, wipe out, having removed. (300)
 वोल्हटमाणे, वोल्हट—overflowing. (227)
 वोसटमाणे, वोसट—growing. (227)
- सकामिसु, संकामेत्ति, सकामिस्सत्ति—सकम्पण—alter the span of
 existence of *karma* atoms. (10)
 सकिया, सकिय—one who has doubt. (118)
 सगहिया, सगहिअ—embrace, collect. (224)
 सघयण—physical frame. (169)
 सजम, सजमे—restraint. (55)
 सजय, सजया—restrained, monk (48)
 संजयासंजय—restrained-unrestrained. (92)
 सठाणसठिए—सठाण (bone) structure, shape, सठिअ—properly
 set (Intro)
 सधिज्जमाणे, सधित्ते, सधिअ—aim. (271)
 सपराइय—pertaining to passions; सपराय—passions like
 anger, greed, pride, attachment. (325)
 सवेगजाय—sudden born, born with a force. (257)
 ससारसच्चिट्ठणकाल—duration/stay in the life-cycle (99)
 ससारसमावन्नामा—worldly, mundane, समावण्ण—tied. (276)
 सइदिए, इदिय—with organs of senses; अणिदिए—without
 organs of senses. (241)
 सुण्णा—notion (141)
 सुण्णिवेस—a halting place (61)
 सुण्णीमूया—with consciousness/mind (78)
 सत्तकम्मपगडोअो—*karma* of seven kinds, (exception being
karma determining life-span) (57)
 सत्तीए, सत्ति—a weapon (272)
 सद्दह, सद्दहिए—respect. (300)

- सद्धिं, सद्धि—with (255) —
- सपडिककमण—पडिककमण—a religious practice. (300) —
- समकम्मा—with similar *karma* bondage. (71)
- समकिरिया—same activities. (87)
- समदिट्ठी—right outlook. (80)
- समभरषडत्त—similar to a pitcher full of water. (227)
- समभिघसेज्ज, समभिघस—kill (272)
- समयाहिपा—one time-unit in excess ; अहिय—more, in excess. (169)
- समलेस्सा—with similar tinges (75)
- समवन्ना—with similar colour (73)
- समसरीरा—with similar body (69)
- समस्सासनीसासा—similar inhaling and exhaling. (69)
- सम्मं, सम्म—correct, right. (258)
- सम्मदसण—right faith (183)
- सम्मदिट्ठी—right outlook (182)
- सम्ममिच्छादिट्ठी—mixed outlook. (182)
- समाउत्त—attached, along with. (228)
- समाउया—same life-span ; थाउ, आउय—span of life. (81)
- समाण, समाणे—dine, eat (246)
- समावण्णगा, समावण्ण—attain, obtain, one who attains (48)
- समाहारा—similar intake. (69)
- सम्मामिच्छदसण—mixed faith. (183)
- सम्मामिच्छादिट्ठी—mixed outlook. (80)
- समिय, समिअ—restricted, measured. (228)
- समोववन्नगा—same genesis, उववण्ण—genesis, birth. (81)
- समोहणद्द, समोहणित्ता, समोहण—technically called *samudghāṭa*, this is a process of taking out soul spaces, picking up *karma* matter that are stuck therein and throwing them out. (255)
- सयकड—self-created, done by self. (64)
- सयच्छिद्द—one hundred big holes. (277)

- सयपाणिना—with own hand , सय—self, own. (272)
 सयामव—one hundred small holes. (227)
 सारागसजया—restrained with attachment. (95)
 सरितपाव्वयासमडमत्तोवगरण—तया-skin ; वय—age ; भट—collec-
 tion ; उवगरण—instruments (273)
 सरिसया, सरिस—similar. (273)
 सलिगी—called a *ninhava*, such a monk wears external
 mark without being fixed in faith. (108)
 सलेस्सा—with tinge(s). (53)
 सवणयाए, सवण—hear. (300)
 सब्बन्धोवा—few, smallest. (37)
 सब्बदब्बा—all objects. (291)
 सन्वदुक्ख—all misery (56)
 सन्वद्धा—all time. (221)
 सन्वपएमा—all regions. (291)
 सन्वपज्जवा—all categories (291)
 ससमयवत्तव्वयाए—enunciation of one's own view , समय—view,
 faith (325)
 सागरत—limit/end of the sea , सागर—sea. (204)
 सागरोवम—a measure of infinite time-period, equal to
 many times a *paḥopama*. (16)
 सागारोववत्ता—with full cognition (188)
 सागारोववोण—detailed cognition. (291)
 सामन्नपरियाण—category of *śramana* monk ; परियाण, परियाय,
 पज्जाय—category. (300)
 सायरा, सायर—sea (284)
 सायया भावा—eternal/permanent order , सायय—eternal. (216)
 साहणति, साहण—stick (309)
 सिघाण—nose dirt. (247)
 सिग्गद्ध, सिग्ग—perfected, be perfect. (56)
 सिग्गिमु—has been perfected (159)
 सिद्धिलब्धण—loosely bound. (57)

सिनेहपडिवद्धा—affixed by glue or some sticky substance. (226)

सिद्धवज्ज—excepting the liberated souls ; वज्ज—save, except. (279)

सुन्नकाल—time of total replacement. (100)

सुयाणं, सुअ—hear. (300)

सुख—beauty. (21)

सुवण्ण—beautiful complexion. (21)

सुह—happiness. (21)

सुद्धम, सिनेहकाय—minute water-bodies. (228)

सेट्ठियस्स, सेट्ठि—merchant. (301)

सेलेसिपडिवण्णगा—with rock-like steadfastness ; सेलेस—Mount Meru ; सेलेसि—steadfast like Mount Meru ; पडिवण्ण—attained. (276)

सोइदिय—organ of hearing. (21)

हस्सकालिडि—short span. (57)

हिरिवत्तिम—हिरिअ—shame ; वत्ति—one who is subject to. (240)

हुंसठिया—ugly and uncouth body structure , हुड—incomplete and uncouth. (178)

हेट्ठिल्ला, हेट्ठिल्ल, हेट्ठिम—the following, as written below, those underneath. (291)

Book II

[P represents Page and is used with numbers 18, 34, 36 and 51 where the topic extends over many pages.]

अवक्षुदसगपज्जवाण—*infinite categories of non-visual realisation.* (64)

अचचल—*without (mental) unrest.* (36, P. 195)

अजीवदेसा—*space units of the non-soul.* (66)

अजीवमएसा—*space-subunits of the non-soul.* (66)

अज्मत्तियए—*spiritual.* (18, P. 154)

अद्धिचम्मवणद्धे—*skeleton with a skin cover.* (18, P. 172)

अद्धि-मिज्जेमाणुरागरत्ता—*even their bones and marrows had attachment to religion* (34, P. 188)

आतपएसियाह—*(objects) with infinite spaces* (4)

अगतनागुणे—*less its infinite portions.* (67)

अण्ह्यकळे—*outcome (of restraint) is checking karma influx.* (35)

आतिक्कमणिज्जा—*one who does not transgress* (34, P. 188)

अणल विविभुसिय—*looking decorated/graceful even without ornaments.* (18, P. 159)

अणवरत्तमाणे—*not hankering after.* (18, P. 175)

अणवद्दग—*without beginning and without end.* (18, P. 163)

अणिक्खित्तं—*incessantly, non-stop.* (36, P. 195)

अणियाने—*one who has no accumulation of earthly objects.* (18, P. 168)

अप्पात्त—*ignorance.* (64)

अतरावहे—*inner lane.* (18, P. 156)

अतुरिय—*without (physical) haste.* (36, P. 195)

अदुरामहे—*come near.* (18, P. 156)

अदधानपडिवन्ने—walking on the road, on foot. (18, P. 156)

अद्घासमये—time. (66)

अनिहारिमे—(dying) in a lonely place like a forest, far away from human habitation (18, P. 164)

अन्तोसल्लमरण—death due to ineradicable inner thorn. (18, P. 164)

अन्नयरठिइयाइ—(objects) in any situation (4)

अपरिमुया—unsurpassed. (34, P. 188)

अप्पनिच्चियाओ—out of their own self/person. (24)

अप्पभु—incapable. (36, P. 198)

अप्पुस्सुए—without desires/curiosity. (18, P. 168)

अजहिल्लेस्से—one who does not allow his mind to move out of restraint (18, P. 168)

अम्मणुणाये—on being permitted (18, P. 169)

अम्भतरे—inside (52)

अम्भुट्ठेनि—I embrace. (18, P. 165)

अभिगयजीवा-अजीवा—with full knowledge of soul and non-soul. (34, P. 188)

अभिगयट्ठा—one who has particularly acquired the meaning (of the Sūtras) (34, P. 188)

अभिजुजिय—by keeping under one's influence/control (24)

अलोयागासे—sky of the non-sphere. (65)

अवगयदवारा—without doors on the door frame (34, P. 188)

अवगाहणागुणे—by trait all-enveloping (55)

अवाउडेण—unclad, without cloth. (18, P. 170)

अविउसरणयाए—holding carefully. (34, P. 192)

असखेज्जपएसोगाढाइ—(objects) from innumerable regions. (4)

अमभते—devoid of eagerness and curiosity. (36, P. 195)

असइ ..अणत्तक्खुत्तो—many times . infinite number of times (22)

असहेज्जदेवा etc.—one who does not covet the assistance of gods, etc. (34, P. 188)

- अहाकप्य—as per practice/prescription (18 P 169)
 अहात्तच्च—as per tenets (18 P 169)
 अहापडिग्गहिएहि—as courted as per the terms of renunciation (34 P 188)
 अहापडुरयमाए—at the bright dawn (18 P 173)
 अहामग्ग—as per the path (18 P 169)
 अहासम्म—with equanimity (18 P 169)
 अहासुत्त—as per the *Sutra* (18 P 169)
- आउज्जया—one capable of practising it (36 P 198)
 आभिणिबोहियणाण—knowledge derived from sense perception (64)
 (नो) आयमाववत्तव्वयाए—(not because) it is my personal feeling (not) out of any sense of pride (36)
 आयमावेण—by dint of self expression (63)
 आयाणमडमत्तनिकखवणासमिए—precaution/vigilance about placing of articles particularly on living objects (18 P 168)
 आयाम विक्खम—length and breadth (18 P 150)
 आयावणभूमिए—place of penance (18 P 170)
 आयोग ववोगसपउत्ता—experts in increasing the size of their wealth or in the art of money making (34 P 188)
- इरियाममिए—precaution/vigilance in movement (18 P 168)
- उच्चार-आसवणसमिए—precaution/vigilance about removing excreta urine saliva phlegm and nose-dirt
 उच्चार-आसवणभूमि—place for depositing stool and urine (18 P 168)
- उटटियम्मि-मूर—at sunrise (18 P 173)
 उड्डउच्चत्तण—height at summit (51 P 207)
 उग्गमा—pregnancy of water bodies (25)
 उद्दामिनि, उद्दामित्ता—on death after dying die (9)

उद्दिष्ट in चाउद्दिष्टमुद्दिष्ट—new-moon and full-moon days.
(34, P. 188)

उपसपञ्जितान—embrace, adopt, accept. (18, P. 169)

उप्पिविसाले—vast at the top. (51, P. 206)

उवओगलक्षणे—by trait all-utilising. (64)

उवदसेति—show, demonstrate. (63)

उवलद्धपुण्णपावा—one who has known the, true nature of
virtue and vice. (34, P. 188)

उववन्नपुब्बा—born before. (22)

उवासतरे—hulls (74)

उस्तास-णिसास—inhalé and exhale. (3)

उसिण-ओणिपा—water-bodies of hot regions. (47)

एगगहणगहिया—all told in one expression (62)

एगसाडिएण उत्तरासगकरणेण—turning their untailored cloth in
the form of shoulder cover. (34, P. 192)

एसण-मणेतण—fault/lapse incurred despite careful seeking/
begging of food (36, P. 197)

एसणासमिए—precaution/vigilance about begging/accepting
food and other offers. (18, P. 168)

ओगाहिता—having gone. (51, P. 206)

ओहारिणी—vehicle. (48)

ओहिदसणपज्जवाण—infinite categories of *anadhi* realisa-
tion. (64)

ओहिताण—direct knowledge of corporeal things (64)

कट्ठसगडिया—cart loaded with wood. (18, P. 172)

कडाइ—capable, experienced (18, P. 173)

कणएण—with burning match stick (33)

कप्प—celestial abodes. (50)

कमलागरसडोदए—one who helps the blossom of lotus forest.
(18, P. 173)

- क्वम्बडाए—excited (32)
 कम्मियाए—due to remaining *karma* (36)
 करपल-परिगहिय—with folded palms (18, P 175)
 कलुस—pain, dejection (18, P 153)
 वसिणा—whole (62)
 कायमवत्य—to be born and reborn in the same womb (28)
 विडिकिडियामूए—rattling (sound of the bones) (18, P 172)
 केवच्चिरेण—after some time (18, P 156)
 केवलगाण—supreme, absolute knowledge (64)
 केवलदसणपज्जवाण—infinite categories of *kevala* realisation (64)

खतिवदे—forgiving. (18, P 168)

- गहणगुणे—by trait all acquisitive (57)
 गहियट्ठा—one who has accepted the meaning (of the *Sutras* (34, P 188)
 गिद्धपट्ठे—death by being devoured by vulture (18, P 163)
 गुजदराज-सरिसे—like the red half of the *gufiya* fruit (18, P 173)
 गुत्तमयारी—with sex inclinations controlled/disciplined (18, P 168)
 गुनिदिए—with organs of senses controlled/disciplined (18, P 168)

- पणवाय—viscous wind (73)
 पणोदही—viscous water (73)

- चरमुदसणपज्जवाण—infinite categories of visual realisation (64)
 चाइ—renouncer, renounced (18, P 163)

चिन्तते उरघरं पदेसा—arouse no displeasure even when they enter into another man's inner chamber, even the king's harem (34, P. 188)

जनव्यूह—people in groups (18, P. 154)

जनसमुद्ब—crowd, people in vast numbers. (18, P. 154)

जिह्वायमाणसि—burning, aflame. (18, P. 166)

जीवदेसा—space-units of the soul. (66)

जीवप्पेसा—sub-units of the soul. (66)

जीवभाव—state of live organism. (63)

जुगतर—*a measure of length* (36, P. 196)

जोणियम्भूए—sheltered in the mother's uterus. (29)

भोसणाभुसियस्स—reduce (the body in order to reduce *karma*) bondage. (18, P. 173)

ठाणुककुडुए—a sitting post re called *utkapuka* (19, P. 170)

णालियं—stalk (33)

तणुवाय—light wind. (73)

तम्मवमरण—death that is followed by birth in the same species of existence. (18, P. 163))

तवत्तेयसिरिए—brilliance and beauty of penance. (18, P. 172)

तव्वइरित्ते—when full, (also) thereafter. (47)

तोयपच्चुप्पणमणागय one who knows the past, present and future. (18, P. 157)

दत्ते—subduer of senses. (18, P. 168)

देवसण्णिवात—a place where gods descend. (18, P. 173)

देसूण—slightly less. (71)

धण्ण—grace. (18, P. 159)

पन्तू—able (36, P. 196)

पमोक्खमोक्खाइउ (तु)—to be free by giving reply. (18, P. 153)

परिक्खेव, परिक्खेवेण—circumference. (51, P. 206)

परिनिव्वाणवत्तिय—(penance) following the liberation of.
(18, P. 177)

परियारेइ—enjoy objects/life (24)

परिव्वायगे—Parivrājaka order of monks (18, P. 152)

पल्लज्जिया—one who has all-round knowledge (36, P. 198)

(नो) पहीण ससार-वेयणिज्जे—one who has not reduced his
worldly *vedanīya karma* (13)

(नो) पहीण ससारे—one who has not reduced his existence
on earth (13)

पाउप्पमायाए—at sunrise (18, P. 173)

पाओवगमणे—(death by) being fixed like a tree (18, P. 164)

पासाय-वडिसय—the best among the palaces (51, P. 207)

पासावचिज्जा—spiritual progeny of Pārśva (34, P. 189)

पुस्सरद्ध—half of Puṣkara (52)

पुच्छियट्ठा—one who has got the meaning (of the *Sūtra*)
clarified (34, P. 188)

पुरओ धाउ—placing to the fore (18, P. 168)

पुत्तयाभिमुहे—facing the east, with face turned towards
the east (18, P. 175)

पुव्व-सत्तेण पुव्व-सज्जेण—the penance and restraint of those
with attachment take the prefix '*pūva*'. The
penance and restraint of those without attach-
ment take the prefix '*paścima*'. (36, P. 193-194)

पुव्वरत्तावरत्तावल्समयणि—at the last quarter of the night.
(18, P. 173)

पुव्वसगय—a former companion (18, P. 165)

पुल्ल-उपल्ल-वमल्ल-ओमल्ल-उम्मिल्लियम्मि—on the blossoming of soft
lotuses. (18, P. 173)

- बलयमरण—death by starvation. (18, P.163)
 बलाह्या—clouds. (47)
 बहुजायरुवरयया—with much gold and silver amassed. (34, P. 188)
 बहुसपत्ते—come very near. (18, P. 156)
 बालमरण—fool's death. (18, P. 163)
 बाहुल्लुच्चत्त—thickness and height. (50)
 भत्तपच्चक्खान्णे—(death by) renunciation of food intake. (18, P. 164)
 भावियाप्पणो, अप्पाणं भावेमाणे—advanced souls, inspiring one's soul. (18, P. 154)
 भासरासि-मडिच्छण्णे—with a cover of ashes, buried under ashes. (18, P. 172)
 भासासमिए—vigilance about speech/expression. (18, P. 168)
 भिक्खामरिय—for the sake of begging. (36, P. 195)
 भेदसमावन्न—split understanding. (18, P. 153)
 भइअण्णाण—ignorance derived from sense perception. (64)
 मडाई—on death. (13)
 भणपज्जवणाण—knowledge of the thoughts of others. (64)
 महइमहालियाए—very large. (18, P.165)
 महा-मउंद-सठानसंठिए—of the shape of a huge drum. (51, P. 206)
 महालए—big. (68)
 मायावत्तिय—doses of food intake for the observation of restraint. (18, P. 166)
 मिउमद्दवसम्पण्णे—gentle and free from vanity. (18, P. 177)
 मेघषण-सन्निगास—deep black like a cluster of clouds. (18, P. 173)
 मेहुणवत्तिए—act of sexual intercourse. (32)
 मोल्लगुरुए—costly. (18, P. 166)
 रत्तासोयप्पगात्ते—as red as the *asoka* flower, *asoka*-red. (11, P.173)

रहस्यकडे—inner thoughts, secrets. (18, P. 157)

लक्षण-वज्र-गुणोद्देय—with auspicious marks, signs and traits.
(18, P.159)

लज्जु—bashful, simple. (18, P. 168)

लब्धता—one who has obtained the meaning of the
Sūtra. (34, P. 188)

लोए—the sphere. (68)

लोयप्पमाणे—of the same expansiveness as the sphere (68)

लोयफुडे—(it) touches the sphere. (68)

लोयमेत्ते—replica of the sphere. (68)

लोयागासे—sky of the sphere. (65)

वक्कमति—are born (47)

वर-वद्दर-विगद्दि—of the shape of excellent thunder. (51,
P. 206)

वसद्दमरण—death due to too much restlessness caused
by submission to sense organs (18, P. 163))

वागरणाइ—worthy of explanation/exposition. (36, P. 194)

विउक्कमति—are destroyed, die. (47)

विउत्तरणयाए—discarding (34, P. 192)

विक्खम—radius. (51, P. 206)

विच्छड्डिय-विपुल-भत्तपाणा—much food and drink was prepared
in their homes. (34, P. 188)

विनिच्छियद्दा—one who has determined by going deep into
it. (34, P. 188)

वित्तिगिच्छए—uncertainty as to whether the reply would
satisfy the enquirer. (18, P. 153)

वित्थडे—extended. (51, P. 206)

विप्पजहाय—by discarding, by giving up. (12)

विस्मयणाण—infinitesimal categories of *avadhi* ignorance. (64)

विपद्द मोइ—one who regularly/daily takes food. (18, P. 159)

- विसेसाहिए—slightly more. (18, P. 162)
 विसेसूणे—slightly less. (51, P. 206)
 वीइवइत्ता—having crossed. (51, P. 206)
 वीइवयइ—glide back and forth. (18, P. 164)
 वेसालिय-सावए—*Vaiśālīka Śrāvaka*, a follower of *Śramaṇa Bhagavān Mahāvira*. (18, P. 153)
 वेहाणसे—death by hanging. (18, P. 163)
 (नो) वोच्छिन्नससार-वेयनिज्जे—who has not uprooted his *vedanīya karma* associated with this life. (13)
 (नो) वोच्छिन्नससारे—who has not uprooted his worldly life (13)
 बोदाणफले—outcome (of restraint) is *karma* exhaustion (leading to the purification of the soul. (35)

 सखित्त-विउल-वेउलेस्से—one who has kept in concentrated form his vast fiery forces. (36, P. 195)
 सगियाए—with restraint linked with attachment (36, P. 194)
 सलेहण—cutting passions. (18, P. 173)
 सद्वित्त-विहारए—expert in *Saṣṭi-tantra* of Kapila. (18, P. 152)
 सङ्गवी—master of six *Angas*. (18, P. 152)
 सत्थोवाइणे—death caused by weapon. (18, P. 163)
 सपुसिक्खारपरक्खमे—with self-exertion (63)
 समयक्खित्त, समय-खेत्त—sphere of time, sphere where time is effective. (1)
 समिया—one with equanimity. (36, P. 198)
 समुद्घात, समुग्घाया—process of pulling up *karma* from dormant state and throwing them out. (1)
 सयपुहुत्तस्स—from 200 to 900. (30)
 सयसहस्स-पुहुत्त—from 200000 to 900000. (31)
 माइरेण—slightly more. (69)
 सासय-अतागयद्ध—for an eternal future time. (20)
 सिद्धगहिया—abode of the liberated souls. (50)
 सिद्धिपज्जवसाणफला—whose ultimate outcome is liberation. (46)

SUBJECT INDEX

[Figures indicate page numbers]

अंतर्द्वे—doer of final act, 151.

अ तरेहि—divers, 61—62.

अग्निकुमार—Agnikumāras, 72.

अनुत्तर विमाणा—*Anutara vimānas*, 219.

अचक्षुर्दृष्टगपञ्जवाण—non-visual realisation, 215

अगार—सबुद्धे, असबुद्धे—monk, restrained, unrestrained, 26—29.

अस्ति काया—*astikāyas*, 145, 210—214, 217—219, *adharmāstikāya*, 210, 211, 214, 216, 217, 219; *ākāśāstikāya*, 210, 211, 214, *jivāstikāya*, 210, 211, 214, 217, *dharmāstikāya*, 210, 211, 213, 214, 216, 217, 218, 219, *pudgalāstikāya*, 210, 212, 214, 217.

अस्तित्त, णस्तित्त—state of being, state of non-being, 54—56.

अग्नरतिषया—heretics, followers of other faith, 129—130, 139—44, 145, 183—84, 202—203.

अपक्वक्ष्णागकिरिया—act of non-renunciation, 135

अवक्कम—movement down, 64—66.

असन्नि—living beings without mind, 49—50.

असुरकुमारा—*Asurakumāras*, 12—15, 16, 25, 72, 83, 206, 207, 208; cells of *Asurakumāras*, 72, 83.

आल्लवाद्या—water-bodies, 84, 99—100, 140, 142.

आगास—sky, 215—216.

आणदरक्षिए—*Ānandaraksita*, 193—194

आमिणिबोहिम-आण—sense perception, *mati* knowledge, 85, 128, 215, *mati* ignorance, 215

आयामविद्धम—dimensions, length and breadth, 160—161, 207—208.

आरम—harm to self, to others, etc, 23—25

आहावम्म—prohibitions, 136.

आहार—intake, 7, 44, 107, 108, 147 ; of infernal beings, 7, 8—11, 34, 42 ; of Asurakumāras, 13—14, 38—39 ; of Nāgakumāras, 15—16 ; of earth-bodies, 16—18, 39 ; of two-organ beings, 18—20 ; of three- and four-organ beings, 20—21 ; of five-organ beings and human beings, 21—22 ; of celestial beings, 22 ; conscious and unconscious, 14, 22.

आहोहिषो—*avadhi* knowledge, deep and shallow, 70, 215 ; *avadhi* ignorance, 215 ; *avadhi* realisation, 215.

इन्द्रिया—sense organs, 145, 182.

उदधिकुमारा—Udadhikumāras, 72.

उपपन्नदक्षणधर—holder of supreme faith/vision, 158.

सबोध—cognition, 75, 82, 83, 96, 128 ; ability to perceive, 211.

उवदृष्ट—movement up, 63—64, 65

उववाभो—hall of birth, 208.

उवासतर—hulls, 94—96, 125, 219.

ऊस्तास, निस्तास—respirations, 7, 108, 151 , of infernal beings, 6, 7, 34, 145—149 ; of Asurakumāras, 13—14 ; of Nāgakumāras, 15—16 ; of earth-bodies, 17, 147 ; of two-organ beings, 19 ; of five-organ beings, 21 ; of celestial beings, 22—23.

योगाह्णाठणा—physical dimensions, 77, 79, 96, 127, 181.

ओहिया—ordinary (mundane) beings, 61.

वप्पा, देवलोए—heavens, celestial regions, 48—49, 73—74, 179, 193—194, 199, 219.

कर्म—*karma*, bondage, 5—6, 11—12, 35—36, 39, 129, 177, 189, 193, 194 ; *karma*, *karma* accumulation, *karma* effect, 44, 66, 67, 69, 70, 98, 111—112, 127, 129, 131, 136, 189, 194, 197, 199, 201—202 ; *karma* moving out and *karma* dormant, 11—12, 15, 16, 18, 20, 22, 23, 33 ; *vedanīya karma*, 150 , *karma* determining life-span, 27—28, 129—130, 136, 137 , *karma* causing a feeling of pain, 28 ; *karma* deluding faith, 2, 51—54, 56—62, 64, 65, 66 ; *karma* divisions, 63, 163 , *pradeśa karma* and *anubhāga karma*, 67 ; *karma* obstructing energy, 121 , import, sound, suggestion, 5—6 ; movement, 2, 5—6 , fructification, 5—6, 8, 9—10, 11—12, 43—44 , suffering, 2, 5—6, 8, 9—10, 11—12, 36—37, 39—40, 42, 44, 52—54, 66 , separation, 5—6 ; cutting, 5—6 , piercing, 5—6 , burning, 5—6 ; dying, 5—6 , exhaustion, 5—6, 8, 9—10, 11—12 ; 52—53, 201 ; transformation, 6—7, 8 , acquisition, 52—53 , assimilation, 8, 9—10, 52—53, absorption, 8, 9—10 ; 52—53 increase/decrease the effect of, 9—10 ; alteration, 9—10 , piling up, 9—10 , cementing, 9—10 , bondage, 9—10 ; bringing up, 52—53.

कलुस किञ्चिन्—father's semen, 107

कायभवत्य—reborn within the womb, 186.

कालासवेसियपुत्र—*Kālāsavesīyaputra*, 130—134

कालियपुत्र—*Kalīkaputra*, 193—194

कासव—*Kāśyapa*, 193—194.

किरिया, कडा—activities, 37—38, 40—43, 44, 47, 75, 82, 90—92, 96, 116—120, 123, 128, 143—144, 200—202.

केवलाण-दंशण—omniscient knowledge and vision, 152, 158
 केवली—omniscient, 4, 69, 70, 165 ; omniscient realisation, 215.

केसिसामि—Śramana Keśi, 192.

खदए—Skandaka, 151—179.

खंध—*skandhu*, 142—143, 216.

गद—movement, angular and straight, 103—104.

गभम्—pregnancy, state of pregnancy, 105—112, 185—86.

गभम्बक्कममाण—entering into the womb, 105—108. गभमए—
 embryo, 106—111, 186—187.

गरहा—censure, 132.

गरए, गरयत्त, लहुयत्त—weight, heaviness, lightness, 2, 124
 —128, 168.

गुण—*guna* (a spiritual practice), 189.

गुणरमणसवच्छर—*Guna-ratna samvatsara*, 171.

गुणसिलए—*Gunaśilaka*, a *caitya*, *jaḷṣa*'s abode, 3, 152,
 188, 196.

गैवेज्जा—*Graiveyaka* or neck-shaped celestial abodes, 219.

घणोदहि—viscous water, 96, 125, 219.

चउरिदिया—four-organ beings, 20—21, 22, 40, 85, 141, 143.

चक्खुदसणपज्जवाण—visual realisation, 215

चमरचचा—*Camara-cañcā*, capital city of *Camara*, the
Indra of the *Asurakumāras*, 145, 206—208.

चरित्त—conduct, 26.

चाउज्जामाओ घम्माओ—religion of four vows, 134, 192.

चिल्लणादेवी—Queen *Celanā*, consort of *Śrenika*, 3

चोददुव्वी—master of 14 *Pūras*, 4.

छत्तपलासए—*Chhatrapalāśaka*, a *caitya*, 155, 156.

जावते, जावइया—distance, 2, 87—88.

जिण, अरिहंत—Jina, Arhanta, 53—54, 61, 67, 69, 144.

जीव, जीवा, जाया—soul, 57—60, 65, 98—99, 104, 107, 132, 161, 187, 189, 214—215 ; अजीव—non-soul, 65 ; five-organ being, 142—143 ; one with existence and life-span, 150 ; living beings, 23—25, 29—30, 32—33, 51—53, 56—57, 124.

जोइसिया—Jyotiṣkas, 22, 49, 123, 205, 209.

जोग—activities, 56—57, 126, 128.

ठिइ—life-span, 44, 75, 104, 129—30 ; of infernal beings, 6—7, 74—76 ; of the Asurakumāras, 13—14, 83 ; of the Nāgakumāras, 15—16, of the earth-bodies, 17, 84 ; of the two-organ beings, 19, 85 ; of three-organ and four-organ beings, 21 ; of five-organ beings and human beings, 21, 50, 85, 86 ; of celestial beings, 22—23, 50, 86 ; of living beings, 33, of beings without mind, 49—50 ; of the fool and of the prudent, 113—116.

नागकुमारा—Nāgakumāras, 15, 72.

णाण—knowledge, 4, 25—26, 75, 82, 96, 128, 161 ; special and ordinary, 199 ; अणाण—ignorance, 82.

णिरयावास—cells of infernal beings, 71.

णेइया—infernal beings, 2, 6—9, 11—12, 18, 25, 34—38, 39, 42, 43, 44, 52, 60—61, 66, 67, 71, 75—76, 78, 79—80, 81, 82, 85, 92, 101—102, 114—115, 123, 147, 181.

तणुवाए, षणुवाए—light wind, viscous wind, 94, 96, 125, 219

तव—penance, austerities, 4, 26, 155, 200—201.

- केवलाण-दंशण—omniscient knowledge and vision, 152, 158
 केवली—omniscient, 4, 69, 70, 165 ; omniscient realisation, 215.
 केसिसामि—Śramaṇa Keśī, 192.
 खदए—Skandaka, 151—179.
 खंढ—*skandhu*, 142—143, 216.
 गइ—movement, angular and straight, 103—104.
 गढ्न—pregnancy, state of pregnancy, 105—112, 185—86.
 गढ्नवक्कममाण—entering into the womb, 105—108. गढ्नगए—
 embryo, 106—111, 186—187.
 गरहा—censure, 132
 गरए, गरयत्त, लहुयत्त—weight, heaviness, lightness, 2, 124
 —128, 168.
 गुण—*guṇa* (a spiritual practice), 189
 गुणरयणसवच्छर—*Guṇa-ratna-samatsara*, 171.
 गुणसिलए—*Guṇasīlaka*, a *cātya*, *jakṣa*'s abode, 3, 152,
 188, 196.
 गेदेज्जा—*Graiveyaka* or neck-shaped celestial abodes, 219.
 षणोदहि—viscous water, 96, 125, 219.
 चउरिदिया—four-organ beings, 20—21, 22, 40, 85, 141, 143.
 चक्खुदसणपज्जवाण—visual realisation, 215.
 चमरचचा—*Camara-cañcā*, capital city of *Camara*, the
 Indra of the *Asurakumāras*, 145, 206—208.
 चरित्त—conduct, 26.
 चाउज्जामाओ घम्माओ—religion of four vows, 134, 192.
 चिल्लपादेवी—Queen *Celanā*, consort of *Śrenika*, 3.
 चोद्दपुव्वी—master of 14 *Pūras*, 4.
 छत्तपलामए—*Chhatrapalāśaka*, a *cātya*, 155, 156.

जावते, जावइया—distance, 2, 87—88.

जिण, अरिहत्त—Jina, Arihanta, 53—54, 61, 67, 69, 144.

जीव, जीवा, आया—soul, 57—60, 65, 98—99, 104, 107, 132, 161, 187, 189, 214—215, अजीव—non-soul, 65, five-organ being, 142—143, one with existence and life-span, 150, living beings, 23—25, 29—30, 32—33, 51—53, 56—57, 124.

जोइसिया—Jyotiskas, 22, 49, 123, 205, 209.

जोग—activities, 56—57, 126, 128.

जिइ—life-span, 44, 75, 104, 129—30, of infernal beings, 6—7, 74—76, of the Asurakumāras, 13—14, 83; of the Nāgakumāras, 15—16, of the earth-bodies, 17, 84, of the two organ beings, 19, 85; of three-organ and four-organ beings, 21, of five-organ beings and human beings, 21, 50, 85, 86, of celestial beings, 22—23, 50, 86, of living beings, 33, of beings without mind, 49—50, of the fool and of the prudent, 113—116.

नागकुमारा—Nāgakumāras, 15, 72

णाण—knowledge, 4, 25—26, 75, 82, 96, 128, 161, special and ordinary, 199, अणाण—ignorance, 82.

णिरयावास—cells of infernal beings, 71.

णेइया—infernal beings, 2, 6—9, 11—12, 18, 25, 34—38, 39, 42, 43, 44, 52, 60—61, 66, 67, 71, 75—76, 78, 79—80, 81, 82, 85, 92, 101—102, 114—115, 123, 147, 181.

तधुवाए, घणवाए—light wind, viscous wind, 94, 96, 125, 219

तव—penance, austerities, 4, 26, 155, 200—201.

तिरिक्खजोणिया—sub-human beings, animals, (see पचिदिया).
 तुगियाए समणोवासया—followers of the *śramana* order at
 Tungikā, 187—202.

तेइदिया—three-organ beings, 20—21, 85

तेउकाइया—fire-bodies, 84

थणियकुमारा—Stanitakumāras, 16, 39, 61, 72, 83

थिर, अथिर—fixed, restless, 137—138.

थेरा—*sthaviras*, senior monks, 192, 199.

दसण—faith, vision, 4, 26, 81, 96, 128.

दव्वजो, खेत्तजो, कालजो, भावजो—substance, space, time and
 phenomena, 160—163.

दिक्कुमारा—Dikkumāras, 72

दिट्ठी—outlook, 38, 40, 42, 75, 80, 81, 96, 128.

दुक्ख—misery, 27, 28, 32—33, 44, 69, 70, 129, 135, 141,
 179.

देव—celestial being, god, 22—23, 29, 43, 47—49, 66, 86,
 114—115, 145, 205

द्वीपकुमारा—Dvīpakumāras, 72.

घम्मजागरिय जागरमाण—keeping awake for spiritual vigil, 174.

निग्गय—*nirgrantha*, monk, 189, (see *śramana*); निग्गय
 पावयण—*nirgrantha* prescriptions, 166, 168, 189.

पचमहव्वइय घम्म—religion of five vows, 134, 179.

पचिदिया—five-organ beings, non-human beings, animals,
 21—22, 25, 41, 66, 85, 104, 114—115, 141, 143.

पडिय—prudent, 64, 65, 138; energy of, 64, 65;
 prudent's death, 163—164; life-span of, 113—116;
 transcendence and permanence, 138.

- पद्मवरवेद्या—*padmarara-vedika*, 207
 पक्षेवाहार—morsel-eating, 20
 पञ्चव्रत—renunciation, 189, 200—201
 पट्टिकमण—*pratikramana*, 134, 178, 179
 पयइ—nature, 2.
 परपरगए—*one who has outlived the tradition of coming and going*, 151.
 परमाणुपोगला—*molecules of matter*, 139—43, 216
 पराइणइ, पराइजइ—*win, lose*, 120—121.
 परिनिब्बड—*one who is liberated from all activities*, 151
 पाञ्चोवणयस्त—*tree-like end*, 174, 175, 177
 पाण—*two- three- and four-organ beings*, 142—143, 168, one with respiration, 150—151
 पारगए—*one who has crossed the worldly life*, 151.
 पासवण—*hot-spring*, 202—203.
 पासावविज्जा—*progeny of Pārsva*, 131, 190—191, 197.
 पिंगलए वैसालीसावए—*Pingala, a follower of Mahāvira from Vaisālī*, 153—154, 160.
 पुत्रवी—*worlds, hells*, 2, 77, 79, 83, 96, 125, 145, 181, 207, 218, 219
 पुत्रवीकाइया—*earth-bodies, one-organ beings*, 16—18, 39—40, 61, 73—74, 84, 136, 146, 147, cells of earth-bodies, 73, 84.
 पुत्तताए—*progeny*, 186—187.
 पुष्पवतिए—*Puṣpavati, a caitya*, 188, 190, 195, 197, 198.
 पुब्बत्तव—*pūrvā-penance*, 194, 197, 199.
 पुब्बसयम—*pūvā restraint*, 199.
 शोणल—*asitter*, 7, 8, 9, 10—11, 14, 16, 18, 20, 21, 127, 128, of *kārmic* variety, 9, 10—11; intake of, 9; coarse and fine, 9—10; calorie type, 10—11, eternality of, 67—68, and soul, 98—99.
 पोसहो—*pauṣadha*, 188—189

फासुएसणिज्ज—permitted, wholesome, 137, 188—189.

बुद्ध—enlightened, 4, 151, 179.

वेइदिया—two-organ beings, 18—20, 40, 85, 141, 143.

भवणवइ—Bhavanavāsīs, dwellers of *bhavanas*, 205.

भासा—language, 140, 143, 145, 204.

भिक्षुपडिम—*bhikṣu-pratimā*, 169—170

भूय—flora-bodies, 142—143, 168, one who was, is and will be, 150—151.

मणपज्जवणाण—*manah-paryāya* knowledge, 215.

मणुस्सा—human beings, men, 21—22, 25, 30, 42, 66, 85, 86, 104, 114

मरण—death, types of, 163, 174, 175, 177.

माहण—‘kill-not’, follower, monk, 111, 115, 200.

मुत्त—liberated, 4, 27, 66, 68—70, 129, 135, 151, 179, 202.

मुहेण कावलिय आहार—morsel food, 108.

मेहिल—Mehīla (Medhīla), 193—194.

मेहुणवत्तिय—*maithuna-vṛttika*, 187.

रायगिह—Rājagrha, 2, 3, 32, 83, 145, 152, 188, 196, 197.

रोह, अज्ज—Roha, Ārya, 93—97.

लेस्सा—tinge, 25, 36, 39, 43, 44, 75, 80, 81, 83, 96, 127.

लोए, अलोए—sphere, non-sphere, space, non-space, 93—95, 160, 216

लोमाहार—pore-eating, 20

लोयत, अलोयत—space limit, non-space limit, sphere with limit and without limit, 89—90, 95—96, 153—154.

लोयट्ठिती—base of space, 97—98

- वणस्सइकाइया—flora-bodies, 18, 84, 141, 143, 146
 वण्ण—colour, 18, 36, 39, 44
 वाउकाइया—air-bodies, 84, 148—149
 वाउकुमारा—Vāyukumāras, 72
 वाणमतारा—Vānavyantarās, 25, 30, 123, 205
 बाल—fool, 2, 64, 65, 113, 116, 138, 163.
 विज्जुकुमारा—Vidyutkumāras, 72
 विण्णु—one who knows tastes, 150—151.
 विमाण—*vimānas*, 73—74
 विमाणावास—abodes in heavens, 73—74.
 विरहिय—interval 144
 विरीय, अविरीय—energy, non-energy, 56—57, 64, 65, 121—
 123, of the fool, 64, 65, 138, of the prudent, 64, 65,
 138 ; mixed, 65.
 वेउब्बिह—fluid body, 149, 184.
 वेए—one who experiences, 150—151.
 वेमाणिया—Vaimānikas, 22—23, 25, 33, 52, 61, 92, 102
 115, 123, 205.
 वेयणा—pain, suffering, 2, 5—6, 8, 9—10, 11—12, 36—37,
 39—40, 42, 44, 52—54, 66
 वेरयण—*vīramana*, 189

 सधयण—bone structure, 75, 79—80
 सजया—restrained, 24, 27—28, non-restrained, 24—25,
 26—27, 28—29, 41 ; restrained-non-restrained, 41 ;
 restrained careless, 24—25 ; restrained careful, 24.
 सठाण—shape, 41, 74—75, 181.
 सयस—restraint, detachment, 26, 132, 155, 192—194,
 200—201 ; non-restraint, 187, 192—93.
 ससारसचिट्ठणकाल—duration in life-cycle, 45—47, 49—50.
 सत्ता, सत्त—static beings. 141, 142—143, 150—151 ; one
 who is tied to pious and impious deeds, 168.

- सर्वदा, अद्यासमय—all-time, 96, 216.
- सभागृहम्—Sudharma Hall, 206.
- समण—monk, 3, 60—62, 111, 115, 128—129, 149—151, 189, 192, 200 ; *chaumattha* (monk liable to lapse, novice), 68—70.
- समणोवासा—followers of *śramaṇa* order, 188—189.
- समयक्षेत्र—sphere of time, 145, 209.
- समुदात्त—*samudghāta* (conscious throwing-out of *karma*) 145, 180.
- सरीरा—body, big and small, 34, 56—57, 74—75, 77—80, gross (assimilative), 107, 149 ; fluid, 78—79, 107, 127, 149, 184, caloric, 78—79, 107, 127, 149, *kārman* (*kārmic*), 78—79, 107, 149
- सर्वदुक्खप्पहीण—terminating all misery, 151
- सामण्यपरियाग—*śramaṇa* order, 177, 193, 194, 195, 197, 199
- सामादय—*sāmāyika*, 131—132.
- सावर्धी—*Srāvastī*, 152, 153, 155, 156, 160
- सिद्धा, सिद्धायण—perfected, liberated bodiless 25 129, 135, 151, 179, 208.
- सिद्धी—*siddhaśīlā*, abode of the perfected and liberated souls, 4, 169, 219.
- मोलय्यव—*the* vow of *śīla*, 189.
- सुवर्णाकुमारा—*Suvarṇakumāras*, 16, 72.
- सूयणा—*śruta* knowledge, 85, 215, *śruta* ignorance, 215
- सूरिय, उदियत, अत्यमन—sun, rising, setting, 87—88.
- शनिह—*Śreṇika*, king of *Magadha*, 3.

SŪTRA INDEX

The *Sūtras* referred to in this volume Figures indicate page numbers unless stated otherwise]

Jivabhigama Sūtra—181 (note II-19), 205 (note II-33), 209 (note II-40)

Pannavana Sūtrā—7 (note I 25, 26), 14, 18 (note I 36),
44 (note I 63, 64), 47 (note I 69)
63 (note I-92), 144 (note I-176),
147 (note II-2), 180 (note II-18)
182 (note II-21)

Uvavaiya Sūtra—3 (note I-4), 4 (note I-7)